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46.1739

AN OUTLINE
OF
**ECCLESIASTICAL AND CIVIL
HISTORY,**

EXHIBITING



IN OPPOSITE PAGES AND UNDER CORRESPONDING DATES

THE PRINCIPAL EVENTS

WHICH HAVE OCCURRED SINCE THE DEATH

OF CHRIST,

BY THE

REV. EDMUND WINSTANLEY.

VOLUME THE SECOND.

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APPROBATION.

*Extract from a letter of the Rt. Rev. Dr. Griffiths to
the Author.*

"I have read through both parts of the 2nd. Vol. of your history, and consider it very useful for ecclesiastical students, both in arrangement and matter. I willingly attest its orthodoxy in Faith and Morals."

✠ THOMAS GRIFFITHS V. A. L.

LONDON, 8th. April 1846.

INTRODUCTION.

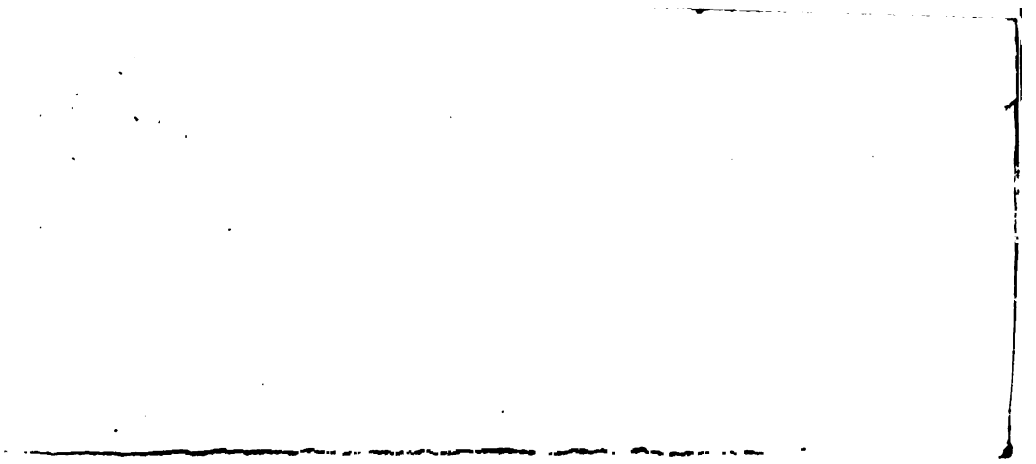
ERRATA

IN

VOLUME THE SECOND.

<i>Page</i>	<i>2.</i>	<i>Civ.</i>	<i>line</i>	<i>25</i>	<i>for</i>	<i>Cæsar</i>	<i>read</i>	<i>Censor.</i>
—	7.	<i>Civ.</i>	-	46	-	Constance	—	Constans.
—	15.	<i>Eccl.</i>	-	10	-	daughter	—	sister.
—	16.	<i>Civ.</i>	-	12 & 16	—	—	—	—
—	16.	<i>Eccl.</i>	-	45	—	—	—	great crimes.
—	20.	<i>Civ.</i>	-	6	-	Constans	—	Constantius.
—	92.	<i>Eccl.</i>	-	35	—	—	—	ordained bishop.
—	99.	<i>Eccl.</i>	-	10	-	3rd. Century	—	4th. Century.
—	145.	<i>Civ.</i>	-	8	-	3.	—	4.
—	155.	<i>Civ.</i>	-	40	—	—	—	408.
—	164.	<i>Eccl.</i>	-	1 & 14	—	—	—	Mopsuestia.
—	221.	<i>Civ.</i>	-	7	-	Phocius	—	Photius.

single item in her faith was to annihilate her ; since, thus, would be falsified the solemn words of her heavenly founder, who had promised her the Holy Ghost to guide her into all truth, and who had himself engaged to be with her to the end of the world. This



INTRODUCTION.

THE following century opens with the grand spectacle of idolatry making its last struggle for existence in the Roman empire, and of its signal and irreparable defeat. The Christians, hitherto, like the Israelites in Babylon, degraded and afflicted captives, now struck up the song of triumph long before drawn up for them by the prophet *Isaias*: “I will give thanks to thee O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me, &c.” (*Isaias* xii. 1.)

But the Christian Church—that spouse of Jesus Christ—was to resemble her heavenly bridegroom: and as his mortal life, though chequered with some few intervals of joy and glory, was generally a state of conflict and suffering, such also was to be the general condition of his Church during her existence on earth. Hence her joy for being restored to liberty by Constantine was speedily followed by new and most grievous afflictions. Satan, her old and irreconcilable enemy, foiled in his attempt to destroy her by the hands of pagans, aimed at her a mortal blow, as he imagined, by the instrumentality of her own children. He knew that to change a single item in her faith was to annihilate her; since, thus, would be falsified the solemn words of her heavenly founder, who had promised her the Holy Ghost to guide her into all truth, and who had himself engaged to be with her to the end of the world. This

change, then, he now attempted to effect through Arius and his numerous associates: and as, during the preceding ages, he had supported idolatry against her by all the power of the Roman empire, so now he engaged nearly all the same power to assist heresy in assailing her. The point selected by Satan for his attack was that on which all Christianity immediately rests, viz: the divinity of Jesus Christ. If he was a creature, however favoured, however elevated, he was a mere atom, a nothing in the sight of God; since whatever is created must stand at an infinite distance below its creator. What kind of redeemer, then, could he be,—and how offer a full and adequate atonement for the sins of the world? The struggle, therefore, which now ensued, was a vital one; and we may truly say that never, from the beginning of the world, has Satan exerted more art, more subtilty and energy, than he did on this occasion. But what was the result? The faith of the Church, on this grand point, rose from the conflict, not purer indeed, for that was impossible, but, like the sun emerging from a cloud, more conspicuous and more brilliant than ever. Good, then, and great good, was drawn by Divine Providence, out of the efforts of Satan to corrupt the faith of the Church; and the Nicene council may be considered as a station, at which this bark, after long struggling in the ocean, arrived to refit her shattered masts and sails, and from which she again started in her career with fresh strength and beauty.

But the Arian heresy was not the only source of affliction to the Church of God, during the following century. The Donatists in Africa formed a schism of long duration and, as often happens, added heresy to schism. Having, on false grounds, rejected the lawful bishop of Carthage and consecrated another in his place, they obstinately stood out against both the decisions of the holy see and those of many councils; and, forming themselves into an insignificant, insulated church, they blasphemously asserted, that all the rest of Christendom was involved in error, and that they alone possessed the deposit of the true faith. But this schism, also, proved ultimately beneficial to the Church: for it was an occasion to the learned and holy doctors, whom Divine Providence then

raised up, of unfolding, more and more, the nature and necessity of Catholic union, and of bringing to a final definition the great truth, so much contested in St. Cyprian's time, that the sacraments depend not for their validity on the faith or sanctity of their external ministers, but, when administered in the manner ordained by Christ, produce their effects by virtue of the invisible agency of Christ himself.

Thus Christ has never failed to draw good out of evil itself, in favour of his beloved spouse the Church.

ECCLESIASTICAL HISTORY.

FOURTH CENTURY.

A. D. 301. Council of Illiberis or Elvira.—Osius bishop of Cordova.

There were in Roman Spain two towns which bore the name of Illiberis, one, famous in history, situated under the Pyrenees, and another, in the province of Bætica (Andalusia). In the latter of these places, a short time before Dioclesian's persecution, as Tillemont and Natalis Alexander think, was assembled a council of nineteen Spanish bishops, more famous than any other ancient particular council for its canons of discipline, of which eighty genuine ones are still extant.

One of the bishops who subscribed in this council was Osius bishop of Cordova, who became so famous afterwards in the Arian controversy, and who presided, as legate of pope Sylvester, in the general council of Nice. He was a native of Spain, and was born about the year 256. He suffered torments for the faith in the persecution of Dioclesian, and was celebrated during his long life for his wisdom and the purity of his faith and morals till, unhappily, a little before his death, by subscribing the Arian formulary of Sirmium, to escape prison and sufferings, he became one of the numerous instances of human frailty.

A. D. 303. Tenth general persecution.

The emperor Dioclesian down to this period had shown no particular animosity against the Christians: on the contrary, whilst they were persecuted in the dominions of some of his associates, they enjoyed, as we have already observed, great peace and prosperity in the provinces subject to him. But his dispositions now changed; and he this year commenced a persecution, the most terrible the Church had ever experienced. In doing this he brought sentence of death on his own prosperity: for whereas, hitherto, all things had

CIVIL HISTORY.

FOURTH CENTURY.

A. D. 301. Constantius gains a victory over the Germans, near Langres.

The Germans having attacked Constantius unexpectedly and when he had with him but a small force, he was obliged to retreat with precipitation to Langres. As he marched in the rear of his men, the better to secure the retreat, the city, fearing the entrance of the enemy, had shut its gates before he arrived; and he would have fallen into the hands of the barbarians, had he not been raised over the wall by cords. His main army a few hours after came up; on which, sallying out of the town, he again gave battle to the barbarians and entirely defeated them, killing sixty thousand men.

Not long after the battle of Langres, a numerous body of barbarians, composed of different German nations, having encamped on an island in the Rhine which was then frozen over, the ice suddenly broke; so that they were shut up in the island. They were immediately besieged by ships which the Romans had in that river and, as they had no provisions, were obliged to surrender at discretion.

A. D. 303.—1. Galerius spends the winter with Dioclesian at Nicomedia.—Edict of persecution against the Christians.—Triumph of Dioclesian and Maximinian.—Dioclesian falls sick.—Rebellion in the east.

From the moment in which Dioclesian divided the Roman world, Rome ceased to be its capital and, thenceforward, gradually fell off from its splendour and populousness. During the present reign, though Maximinian Herculus resided at Milan, yet Nicomedia might be considered the capital of the empire; since it was the re-

turned out to his mind, and the empire had every where flourished under his administration, from the moment he drew his sword against Christianity, a total reverse of fortune took place; and when in the pride of his heart and the intoxication of his power he audaciously braved the God of the Christians, the terrible words, "Mane, Thecel, Phares," were inscribed, not indeed in visible, but in real characters, on his wall. (*Dan. v. 25.*)

Towards the end of this year, Galerius, having settled affairs in Persia, repaired to Nicomedia, and spent the winter with Dioclesian, conferring with him in frequent but private interviews. His object, in these conferences, was to induce the old emperor to join in an attempt totally to extirpate Christianity. Dioclesian long held out against his persuasions, not from any sentiments of humanity but from motives of policy. At length he resolved to follow his advice: but, as it was his invariable custom to throw on others the blame of any unjust measure he took, he proposed the affair to the deliberation of his counsellors. These, fully aware of the dispositions of Galerius, and even of those of Dioclesian himself, unanimously gave their votes in favour of a persecution. Dioclesian also consulted various oracles, whose answers were, as might be expected, in perfect accordance with the wishes of Galerius. Accordingly, on the twenty third of February, a day celebrated by sacrifices to the god Terminus, commenced the persecution, intended to put an end to Christianity. On that day, early in the morning, a body of magistrates and soldiers broke open the doors of the Christian church of Nicomedia, which stood on an eminence opposite the imperial palace; and the books of the sacred scripture together with all other objects found in it were seized. A few hours after this, a band of pretorians marched in battle array to this church, and with pickaxes, hatchets &c. totally demolished it. On the following day, an edict was affixed on the walls of the city, condemning Christians, not indeed to physical death, but to a moral one, consisting in every possible degradation. A young man, praised by Eusebius, but thought imprudent by Lactantius, publicly tore down the decree, expressing his detestation of its contents. He was immediately seized, and put to death by the most exquisite torments.

But this edict by no means contented Galerius; who resolved to leave nothing undone to carry Dioclesian to the lengths he had at heart. By his agents, therefore, he set fire to that part of the palace in which were the apartments of the emperors, attributing to the Christians an attempt to destroy them.

Dioclesian, not suspecting the manœuvre of Galerius, issued two new edicts, against the Christians, more extensive and severe than the former. The first ordered that ecclesiastics should be every where apprehended and committed to prison; and it was executed with such rigour that, in a short time, the prisons destined for un-

sidence of Dioclesian who ruled all things. To this city Galerius repaired, towards the latter end of last year; and here it was that, during the winter, they concocted the dreadful persecution of the Christians which has rendered their names for ever infamous, and which ultimately worked their own downfall.

In the autumn of this year, whilst the blood of Christians was flowing in copious streams through every province of the empire, except in Gaul, Dioclesian and Maximinian Herculus repaired to Rome, to enjoy a triumph for the past victories of their reign,—an emblem, as they ferociously imagined, of their future triumph over Christianity. Though most of these victories had been gained by the Cæsars, yet the glory of them all was claimed by the two old emperors, the others being considered their mere agents. Dioclesian chose for the day of this solemnity the 17th. of November,—this being the day on which he completed the twentieth year of his reign. The triumph was in the highest degree splendid; and as it was joined to the solemnity of the twentieth year of the reign of the two emperors, an immense crowd from all nations had assembled at Rome on the occasion. But Dioclesian was as economical as he well could be both in the triumph and in the shows which followed it; and when one of his courtiers reminded him of the magnificence of the shows of Carus, “Well, said he, it only follows that Carus made the people laugh much during his empire. Ergo, inquit, bene risus est imperio suo Carus.” He added that, in the presence of the Cæsar (meaning himself), all things should be conducted with rule and moderation.

But this triumph gave more disgust than pleasure to Dioclesian, and was, in the hands of Providence, the immediate occasion of his ruin. He had long affected an external pomp and splendour greater than that of any preceding emperor. He was the first who publicly wore the diadem, that ensign of royalty, which the Romans, enslaved and degenerate as they were, still detested: he dressed like the Persian monarchs, had a numerous and splendid retinue like theirs, and like them, was shut out from familiarity with his subjects by tedious etiquettes and formalities. Whoever was admitted to his presence was obliged to adore him by prostration, and he assumed the blasphemous title of our lord god Dioclesian. When, therefore, during his triumph, and after it, the Roman people indulged in their usual sarcastic jokes, respecting his parsimony and his habitual absence from Rome, his proud soul was all rage and indignation; and though it was expected that he would wait thirteen days longer, to celebrate the commencement of his ninth consulship, which was then to begin, he quitted Rome abruptly, and proceeded to Ravenna. In this journey, as the weather was very cold and rainy, he contracted an indisposition which continued during the whole winter and, indeed, never afterwards left him.

There were in the east, during this year, two feeble and silly

lefactors were completely crowded with bishops, priests, deacons and other ministers of religion. This edict was soon followed by another, which ordained that those of the prisoners who had sacrificed should be set at liberty, but that the refractory should be tormented in every possible way till they consented to the impious act. Many unhappily fell under this trial; but great numbers glorified God by undergoing, with courage and constancy, the most terrible and excruciating torments, rather than deny their faith.

But Galerius, not yet satisfied with these cruel measures, again set fire to the imperial palace, and then abruptly left Nicomedia, pretending, that he could stay no longer in a place, where he was in danger of being burnt alive by the Christians. This manoeuvre had all the effect he could desire: for the old emperor, enraged now to frenzy against the Christians, resolved to set no bounds to his efforts for their extermination.

A. D. 304.—1. Fourth edict of Dioclesian against the Christians.

Early this year, Dioclesian and Galerius published a fourth edict against the Christians, not, like the former ones, inflicting only infamy on them, or decreeing torments against the clergy, but commanding all Christians in general, under pain of death, to conform to the religion of the state. This edict was sent into every province of the empire, and the various magistrates were commanded to carry it into rigorous execution. Prompt obedience was paid to this edict,—steeped, as Constantine the Great said, in blood,—every where except in Gaul, where Constantius then resided. This humane Cæsar observed indeed the imperial edicts, as to the demolition of churches, but refused to shed blood; though he could not prevent magistrates in Britain and Spain, which were subject to him, from executing all the four decrees. In the last mentioned country happened the glorious martyrdom of St. Vincent and, in Britain, the no less famous one of St. Alban.

For the scenes of blood which now took place in the Roman empire, and the glorious triumph of innumerable champions of Christ, we must refer our readers to Tillemont and other ecclesiastical historians.

2. Pope St. Marcellinus dies on the vi. of the calends of May. (26. April.)

The story which is read in the Roman breviary, that this pope sacrificed to idols, and afterwards appeared, as a penitent, in a council at Sinuessa, is now universally disbelieved: for, though historic facts derive no small authority from their insertion in the public prayer book of the Church, yet they are by no means objects of

attempts at rebellion, one at Mitylene, and another near Antioch. Of the former we know no particulars; the latter was brought about by a body of five hundred soldiers, employed in clearing the port of Seleucia, who, being disgusted with their labour, forced their commander, called Eugenius, to assume the purple and declare himself emperor. They immediately marched to Antioch, pillaging every thing in their road, and arrived there in a state of intoxication. The people of this city, who down to that moment had heard nothing concerning the revolt, seeing Eugenius go to the palace and act as emperor, flew to arms, and in a short time massacred the whole party. Thus the empire of Eugenius began and finished in one day.

Dioclesian, who, one would have thought, should have rewarded the fidelity of the people of Antioch, gave, on this occasion, an instance of the natural cruelty of his temper: for he put to death the principal officers of Antioch and Seleucia, without any form of trial, and without giving them an opportunity of defending themselves. This conduct rendered his name so odious in Syria that, ninety years afterwards, it was still never pronounced without horror. (*Tillemont from Libanius.*)

A. D. 304. Continuation of Dioclesian's indisposition:—he has occasional fits of insanity.

Dioclesian, having spent some time at Ravenna, where he celebrated the commencement of his ninth consulate, began his journey back to Nicomedia. The indisposition, which he had contracted on leaving Rome, obliged him to travel in a litter; and, as he did not go straight to Nicomedia but took the round of Venetia and Illyricum, it was much increased by the fatigue of the journey. He arrived at Nicomedia towards the end of summer, and was so ill, that it was with great difficulty he could attend at the dedication of the circus, which he had built in honour of the twenty sixth year of his reign. During the following winter, he grew daily more feeble and, on one occasion, was so ill, that a general report prevailed through the city that he was dead. Lactantius and Constantine (the latter was at that time at Nicomedia) add, that he had, at this time, occasional fits of frenzy. In this melancholy state he was totally unfit to appear in public; and, accordingly, for several months he was invisible to every one, except his domestic attendants.

divine faith and, as Benedict XIV. has expressly declared, depend entirely on their historic evidence.

A. D. 305.—1. Council of Cirta in Africa.

When the first edict of Dioclesian, which commanded the surrender by Christians of the holy scriptures, reached Africa, many Christians, as well ecclesiastics as laics, refused to obey it, and suffered torments and death for their refusal. But, there were also many, even amongst the higher ranks of the clergy, who basely preferred their liberty and lives to their duty, and gave up the sacred books to be burnt by the magistrates. These received from the other Christians the opprobrious name of Traditors or Traitors and, in the opinion of great numbers, were disqualified for the valid administration of the sacraments.

It happened that the see of Cirta, (afterwards and at present called Constantina,) the capital of Numidia and, formerly, the seat of Massinissa and Syphax, had become vacant by the death of Paul its bishop; and Secundus of Tigisis, the metropolitan or senior bishop of that province, assembled his brethren to appoint a successor. Accordingly, eleven or twelve bishops met in council at Cirta. But, on examination, it was discovered that nearly all these bishops were Traditors. Secundus, notwithstanding this circumstance, received them to his communion and, with them, proceeded to the election and consecration of another Traditor called Silvanus. The pretext of Secundus for his conduct was his apprehension of a schism, but the true reason was, that he was conscious of being himself a Traditor.

The acts of this council were afterwards of great use to St. Augustine in his contests with the Donatists. For these very Traditor bishops were the principal authors of this schism; and, whereas their pretext for not receiving Cecilian the lawful bishop was that he had been ordained by a Traditor bishop, St. Augustine demonstrated from these acts the inconsistency of their conduct, or, rather, showed that this conduct sprung, not from the cause they alleged, but from pride and resentment.

2. The persecution ceases in the dominions of Constantius, and diminishes in some other places.—St. Hilarion enters on an eremitical life.

Constantius was declared Augustus on the 1st. of May this year, and Severus was appointed to act under him as Cæsar. Having always been favourable to the Christians and, even whilst Cæsar, having restrained the persecution as far as he dared, he now gave full scope to his humane feelings, and entirely put an end to all measures of rigour against the Christians in Gaul, Britain and Spain. Severus also, who governed Italy and Africa under the superintendence of Constantius, seems to have checked the persecution in those quarters, though not entirely to have put an end to it.

A. D. 305. Dioclesian and Herculus are forced by Galerius to resign the empire.—Galerius and Constantius assume the title of Augustus, and Severus and Maximinus Daia are made Cæsars.

Dioclesian at length crept out of his concealment and, on the 1st. of March, showed himself to the people, to convince them that he was still alive. But in what a state! Meagre, haggard,—the very image of wretchedness—so that he scarcely appeared to be the same person.

It was at this moment that Galerius arrived at Nicomedia, with a warrant of divine justice in his hand. Ever since his Persian victories, he had resolved in his mind no longer to be in the dependent condition of a Cæsar and, from that time, had taken his measures to supplant the two old emperors, and to take their place, as soon as an opportunity should offer. This opportunity was now afforded by the state of body and mind, to which Dioclesian was reduced. But he first opened his resolution to Maximinian Herculus. This old brute shrunk back with horror at the mention of an abdication: but Galerius having shown how vain would be resistance, he at length gave a reluctant assent and, at the suggestion of Galerius, undertook to engage Dioclesian by letter to join him. Galerius now hurried away to Nicomedia, and made the same proposal to Dioclesian, holding out to him the rod, with which he had threatened Maximinian. The letter of the last mentioned arrived about the same time. Dioclesian long resisted, but yielded, at length, with many tears. It was agreed on between them that the same form of government should be preserved; Galerius and Constantius taking the title of Augustus, and Severus and Daia or Daza being made Cæsars. The former of these was a man of low birth, and had long been Galerius's companion in drunkenness and debauchery. The latter, to whom he gave the name of Maximin, was his nephew, a man wholly brutal, and who had formerly been a shepherd. They were chosen by Galerius as likely to be the obsequious tools of his pleasure. To Severus was assigned the command of Italy and Africa, and to Maximin Daza that of Egypt and Syria. Thus Constantine, the son of Constantius, and Maxentius, son of Maximinian Herculus, were arbitrarily set aside by Galerius.

All things being arranged, on the 1st. of May, three miles from Nicomedia, on a spot where Galerius had formerly been declared Cæsar, Dioclesian, in presence of the court and army, resigned his dignity, declaring who were now the new Augustuses, and who the new Cæsars; and at the same time he invested Maximin Daza with the purple he took from his own shoulders. On the same day Maximinian Herculus performed a similar ceremony at Milan, declaring Constantius Augustus and Severus Cæsar.

About this time the celebrated St. Hilarion first entered on an eremitical life. He was born, about the year 291, at a village in Palestine called Tabutha, nearly two leagues to the south of Gaza. His parents, who were opulent and pagans, sent him very young to Alexandria, to study the belles-lettres. In this city he acquired a perfect knowledge of the Greek language and, moreover, embraced Christianity. He carefully shunned all dangerous amusements and, in general, whatever was any way opposed to the rigid maxims of the gospel. The fame of the great St. Anthony at this time filled all Egypt. Hilarion, who was fifteen years of age, resolved to seek out this great master of Christian perfection. Abandoning, therefore, for ever, the profane and, as they now appeared to him, useless schools of Alexandria,—with staff in hand and scrip on his shoulders,—the ardent boy traversed, on foot, the vast desert, and arrived at the cave of St. Anthony. After he had spent two months in St. Anthony's company, studying his actions, and deeply imprinting in his soul every word he let fall, he returned to Palestine. His parents dying about this time, he distributed amongst his relatives and the poor whatever property they had bequeathed him, and took up his abode in the vast and dreary desert, which lies to the east of Gaza. Having spent many years alone in this retreat he at length consented to take disciples, and was the first who introduced the monastic profession into Palestine.

A. D. 306.—1. The persecution increases in the eastern provinces.

Whilst Constantius was putting an end to the persecution in the countries under his jurisdiction, Galerius and his Cæsar Maximin added to it fresh rigour in the provinces of the east. This additional rigour consisted, partly, in the invention of new and more horrible torments and, partly, in a great variety of measures adopted and enforced, to render it impossible for Christians to escape the operation of the late edicts of Dioclesian. Hence, in these countries, innumerable troops of holy champions fought and vanquished in the cause of Jesus Christ in an infinity of ways. Maximin, in particular, who, though not naturally cruel, was the most superstitious of mortals, was impelled, by his eagerness to please his gods, to greater cruelties than even those of Galerius. (*For details see Till. Hist. Eccl. vol. v. page 75.*)

2. Constantine publishes an ordinance in favour of the Christians.—Maxentius also puts an end to the persecution in Rome.

Constantine, as may be seen in the civil part of this work, was this year proclaimed Augustus by the army of Britain. Having inherited from his father and nourished by his own virtuous dispositions a leaning towards Christianity, he had witnessed with horror the cruelties towards the Christians by Dioclesian and Ga-

Dioclesian retired as a private person to a country house near Salona, (the present Spalatro,) his birth place, in Illyricum, where he lived some years in tranquillity and honour, but afterwards, in a state of extreme mental and bodily wretchedness. Maximinian repaired to a pleasant spot in Lucania, fully resolved to reassume his power on the first opportunity.

Such is in short the account of this famous event given by Tillemont, that honest and truth-telling historian. Gibbon, in a pompous article, relying on a few scraps of pagan authors, endeavours to elevate it into heroism and philosophy, in opposition not only to cotemporary circumstantial historians, but to the intrinsic improbability of his whole narrative, arising from the view he himself has given of Dioclesian's whole character.

The historians, whose writings form what is called the Augustan history, flourished under Dioclesian. They were Spartianus, Lampridius, Vulcacius, Capitolinus, Pollio and Vopiscus.

But the most celebrated pagan, who wrote during this reign, was the Platonic philosopher Porphyrius, a native of Tyre or, according to others, of Batanæa. The life of this man is curious and may be seen at full length in Tillemont, (*Hist. des Emps. vol. v. page 67.*) and abridged in Feller. (*Dict. Hist.*) He wrote a learned and bitter book against Christianity, now lost, which was refuted by several of the fathers of the Church. Some of his philosophical works are still extant.

A. D. 306.—1. Constantine escapes from Nicomedia, and joins his father in Britain:—he is declared Augustus by the army.

Constantine the Great was the son of Constantius Chlorus by his first wife Helen, and was born on the 27th. of February about the year 274. Our old English historians assert that he was a native of Britain, and that Helen was daughter of Coel, one of the dependent kings of that island. Gibbon utters a falsehood when he says, that this tradition was invented in the darkness of monasteries, and that it was unknown to cotemporary authors: for it is expressly mentioned in a panegyric, still extant, pronounced in Constantine's presence, and also, equivalently, by Eumenius. (*See Butler's note August 18th.*)

When in 290 Constantius became Cæsar, and was obliged to repudiate Helen, Constantine, then sixteen years old, was taken by Dioclesian into his immediate service, and accompanied that emperor in all his expeditions, in which he displayed the utmost valour and great military talents. He had a remarkably fine figure, great natural abilities, and was of a most amiable and virtuous disposition. On the resignation of Dioclesian, Galerius jealously retained him near his person, as a hostage for his father's fidelity. Constantius, who had a tender regard for his son, repeatedly requested Galerius to permit him to pay him a visit: but he was constantly put off under various pretexts. At length, Con-

lerius. Wherefore, the very first act of his reign was to publish an edict by which he granted to the Christians permission to rebuild their churches, and to exercise their religion freely and publicly.

Maxentius also, who, three months after Constantine's elevation, assumed the title of Augustus in Rome, forbade any further persecution of the Christians. This he did in order by a show of clemency to ingratiate himself with the Roman people: for by this time, that bitter feeling this people had hitherto had for the Christians had gradually subsided, and had been succeeded by a contrary disposition. Thus, in the western provinces, the persecution may be said to have ceased.

3. Schism of Meletius in Egypt.

The bishop of Alexandria at this time was St. Peter, who had succeeded St. Theonas in that see in 300. He was eminent for his sanctity, and displayed great courage during this persecution, in which he ultimately laid down his life for Jesus Christ. As a check on the members of his flock, and on Christians in general throughout Egypt, he drew up certain regulations or canons of discipline, of which fourteen or fifteen are still extant. He also thought it his duty to act with rigour in regard to Meletius, bishop of Lycopolis in Thebais, who had sacrificed to idols, and had been guilty of many other crimes. St. Peter, therefore, availing himself of a certain respite in the persecution, assembled his provincial bishops, and pronounced a sentence of deposition against Meletius. This gave rise to the famous schism which took its name from this unhappy bishop, and which lasted, at least partially, for a hundred and fifty years. For Meletius refused to abide by the sentence against him, and, obstinately keeping possession of his see, had the art of attaching to himself a large party, which pretended an exemption from the jurisdiction of the Church of Alexandria.

This schism was quite different from that which took place at Antioch in the time of St. Meletius.

4. Donatus bishop of Casæ Nigræ in Numidia gives first rise to the Donatist schism.

Mensurius, who was at this time bishop of Carthage, had incurred the ill-will of many Christians there, because he had refused to acknowledge as martyrs certain indiscreet Christians, who had denounced themselves to magistrates, as possessing the sacred books, and as refusing to surrender them. The aforesaid Christians, incensed against him on this account, falsely accused him of being himself a Traditor and, headed by Donatus bishop of a town in Numidia, called Casæ Nigræ, separated themselves from his communion.

This, according to St. Augustine, was the first origin of the famous Donatist schism; though it took its name from another more famous Donatus, as we shall afterwards see.

stantius was so urgent, that Galerius dared not any longer to refuse, and, accordingly, gave Constantine a written permission to make the visit; resolving, however, to throw such obstacles in his way, as to render the permission of no effect. But Constantine disappointed him: for, starting early in the night previous to the day appointed by Galerius, and disabling, in his rapid journey, all the horses at every stage, except those he took up, he safely joined his father in Gaul, when the latter was just starting on an expedition into Britain. Constantius soon afterwards fell sick, and died at York on the 25th. of July this year. The army, to which Constantius had recommended his son, and which, independently of this recommendation, was greatly attached to him, immediately proclaimed him Augustus; and Constantine, in a respectful letter, informed Galerius of what had happened.

2. Galerius refuses the title of Augustus to Constantine, and bestows it on Severus.

Great was the rage of Galerius, when, rising in the morning after Constantine's departure, he found that he was gone. He sent immediately in his pursuit: but the precautions taken by Constantine again entirely disappointed him. His rage was increased tenfold on receiving Constantine's letter; and he was disposed to proceed to extremities, when his courtiers reminded him, that in case of a civil war all the armies would infallibly go over to his enemy. He therefore suppressed his feelings for the present, and consented to acknowledge Constantine in the quality of Cæsar, but absolutely refused him the title of Augustus. In order to keep up an appearance of the established form of government, he raised Severus to the dignity of Augustus; and thus appointed him to succeed Constantius in that quality.

3. Maxentius is declared Augustus at Rome, and restores the same title to his father Maximinian Herculus.

Maxentius (M. Aurelius Valerius) was, as we observed last year, son of Maximinian Herculus. He was cowardly and indolent, deformed both in body and mind, and yet so fiery and arrogant, that he had refused to his own father the customary honour of prostration. It was in consequence of the last mentioned disposition, that Galerius, though his father-in-law, (for Maxentius had married Galerius's daughter,) passed him over in the nomination of the two new Cæsars. This contemptuous treatment stung him to the quick; and therefore, when Constantine was declared Cæsar, he resolved to be no longer a private person. The occasion was favourable: for Galerius had incurred the hatred of the Romans by his extortions, and, particularly, by attempting to impose on them a capitation tax, from which they had hitherto been free. Maxentius, therefore, having easily formed a party, and won over such pretorian guards as were in Rome, boldly assumed the title of Augustus, and was proclaimed, as such, in Rome on the 28th. of October.

One of the first measures of Maxentius, was to draw his old father out of his retreat, and to associate him in the empire. This was accordingly done, much to the satisfaction of Hercules who was once more proclaimed Augustus by the senate and people of Rome.

A. D. 307.—1. Severus sent by Galerius against Maxentius is slain by Hercules.—Hercules acknowledges Constantine as Augustus and gives him in marriage his daughter Fausta.—Constantine's offspring by this lady.

Galerius, on receiving the news of the usurpation of Maxentius, sent against him Severus his new Augustus, at the head of a great army composed of troops which, two years before, had been under the command of Maximilian Hercules. This army was easily won over by Maxentius; so that Severus, on advancing from Milan against Rome, was abandoned by his men and obliged to take to flight. He shut himself up in Ravenna, where he was immediately beleaguered. This town, situated on the eastern coast of Italy, was in those days considered impregnable on the land side accessible only by a long fortified causeway which ran across an impassable morass. Severus, therefore, though attended by only a small force, might have held out till Galerius should relieve him by sea. Hercules, who commanded the beleaguering army, aware of this circumstance, resolved to try the effect of negotiation. Under the most solemn oaths he promised him that, provided he would surrender his person and purple into his (Hercules's) hands, his life should be spared. Severus, believing this promise and, moreover, not confiding in the troops and inhabitants of Ravenna, gave himself up, and surrendered the purple to Hercules, two years after he had received it from him. Hercules, from a mock reverence for his oath, would not personally offer violence to him; but his son Maxentius, at his suggestion, seized him on his way to the place of his retreat, and caused him to be conveyed to a town, in the Appian way, called Tres Tabernæ, where, the only favour granted him was the choice of the manner of his death. He chose to die from the opening of his veins.

Hercules who was now the principal figure in Rome, in order to strengthen himself and son against Galerius, repaired to Constantine, whom he endeavoured to engage in his interest by acknowledging his title of Augustus, and by giving him in marriage his daughter Fausta. Constantine had been before married to a lady called Minervina, by whom he had had Crispus, whose tragic story will be told in its proper place. Whether to marry Fausta, he repudiated Minervina, or whether she was already dead, is not known.

The offspring of Constantine by Fausta were three sons and two daughters. The sons, who all became emperors, were Constantine, Constantius and Constance: the daughters were Constantina, wife

of Anebalanus and, afterwards, of Gallus, and Helen, wife of Julian the Apostate.

2. Galerius invades Italy but is obliged to fly.—Herculius attempts to depose his son Maxentius, but is disappointed:—he retires to Constantine and afterwards to Galerius.

Whilst Herculius was still in Gaul, Galerius, in order to revenge the death of Severus, marched on Rome with a powerful army, resolving in his fury to lay it in ruins and to put all its inhabitants to the sword. But finding on his approach to the city, that he had not the means of carrying his design into execution, he sent deputies to Maxentius, exhorting him to ask the purple at his hands, and not to attempt to seize it by force of arms. Maxentius received his proposals with scorn: for, by his presents and promises, he had already gained over the troops of Galerius. In effect, this emperor was abandoned by the bulk of his army; and it was only by tears and entreaties that he prevailed on part of it to accompany him back to Illyricum. In his retreat, he gratified his feelings of rage by giving leave to his soldiers to pillage and lay waste all that part of Italy which lay in his march.

Herculius, hearing in Gaul of the disaster of Galerius, wished to induce Constantine to pursue him. But, as Constantine received his proposal with coldness, he left him and joined Maxentius in Rome. Here, perceiving that the latter was preferred to him in the public opinion, he began to intrigue against him, and, at length, in a public assembly, stripped him of the purple and declared him deposed. Maxentius threw himself amongst the soldiers, who received him with open arms, and revolted with great violence against the old emperor. Herculius fled to Constantine; but, finding him unwilling to engage in his quarrel, he repaired to Galerius. His pretext for this step was to regulate the affairs of the empire with him; but his real intention was to find an opportunity of killing him, and of fixing himself in his place. This opportunity he never found.

3. Galerius declares Licinius emperor.

Licinius (Caius Flavius Valerius), who is about to make a conspicuous figure in this history, was a native of a part of Illyricum called, after Aurelian's time, new Dacia, and was born of a very low family. Being himself quite illiterate, he held learning in abhorrence, and said that it was the pest of the state. He was rough, choleric, impatient and cruel, and was given, even in his old age, to every species of impurity. His avarice knew no bounds; so that, when he became emperor, he practised a thousand extortions and injustices to fill his coffers. He had, however, military talents, and enforced amongst his soldiers the strict ancient discipline. He was a great favourite with Galerius, whose companion he had been from his youth, and who was guided in all things by his advice. He was at this time forty four or forty five years of age.

A. D. 308.—1. St. Marcellus is made pope on the xi. of the calends of December (21st. of November).

The Church, in this stormy ocean of the world, cannot be long without experiencing the assault of some severe tempest; and, when foreign troubles no longer afflict her, she is agitated by internal and domestic ones, arising either from her degenerate children, or from those who falsely boast the name of Christians. Of this we have a proof in the scanty particulars we are able to learn respecting the pontificates of SS. Marcellus and Eusebius.

We observed under the date of 306 that the persecution had ceased in Gaul and Italy. The long interval, therefore, which took place between the death of St. Marcellinus and the election of St. Marcellus, was not occasioned by the persecution of pagans, but seems to have arisen from some domestic dissension. This is the more probable, as we know from an ancient document, viz. the epitaph of St. Marcellus drawn up by St. Damasus, that in his pontificate the Roman Church was furiously agitated by internal troubles. (*Orsi.*)

2. The persecution rages violently in the east under Maximin.

We learn from Eusebius that the persecution was very violent in the commencement of this year, in the eastern provinces. A great number of Christians had been condemned to work in the porphyry quarries of Thebais or Upper Egypt, in a part which from these quarries was called Porphyrites. Of these confessors, ninety seven, men, women and children, were sent off to Firmilian, governor of Palestine; who, finding them unshaken in the faith of Jesus Christ, caused them to be hamstrung on the left side, and commanded their right eyes to be burnt out. He sent them in this state to the mines of Palestine, in order that they might die of pain and fatigue.

About the same time, several Christians, being surprised at Gaza, whilst assembled to hear the word of God, some of them were treated like the preceding ones, and others were cruelly torn with iron hooks. Two sacred virgins distinguished themselves particularly by their heroic conduct on this occasion. The first, called Thea, was a native of Gaza, and was one of the forementioned Christians. Her chastity being menaced, she purposely let drop some bold expressions against the emperor and his agents, and was immediately subjected to cruel torments. The other, called Valen-

Galerius, resolving to substitute Licinius in the place of Severus, invited Dioclesian to Carnuntum (Presburg) in Pannonia, where he then resided, to the end that the presence of Dioclesian might add weight to his nomination. Maximinian Herculus was also present; and Licinius was by all three declared Augustus. Thus the Roman empire had five emperors at the same time, who bore the name of Augustus, viz. Galerius, Maximinian Herculus, Constantine, Maxentius, and Licinius,—and one emperor, viz. Maximin, who as yet was only Cæsar.

A. D. 308.—1. Maximin assumes the title of Augustus.

Maximin, who had hitherto governed the eastern provinces under the title of Cæsar, took it grievously amiss, that Galerius should have raised Licinius to the dignity of Augustus, leaving him in an inferior rank. Wherefore, though Galerius made every opposition in his power, he caused himself to be proclaimed Augustus by his army; and Galerius and the other emperors at length consented to receive him in that capacity.

2. Inconsistent and perfidious conduct of old Maximinian Herculus.

Maximinian Herculus, who had resided with Galerius in Illyricum for several months, perceiving that he was treated as a mere guest, and not as an associate in the empire, left Galerius in disgust, and again repaired to Constantine, in the hopes of finding an opportunity to supplant him and to take his place. To cover his treacherous design, he again resigned the purple; and Constantine received him as an inmate into his palace, taking care that he should enjoy all the honours of Augustus, though without any positive command. Certain disturbances on the Rhine having called Constantine, with only a small part of his army, to that quarter, Herculus repaired to Arles, where the principal forces lay; and, having made himself master of the palace and treasury, suddenly reassumed the purple and, by large donations, endeavoured to attach to him the army. Constantine, by a rapid march, surprised Herculus before he was in a condition to receive him, and soon brought back the troops to their duty. Herculus now fled to Marseilles; but he was delivered up by his soldiers to Constantine who spared his life, and even admitted him again to reside in his palace.

3. Alexander assumes the purple in Africa.

Maxentius, who claimed Africa as a part of his dominions, sent thither his images, to be set up and adored, as was customary. The troops in that quarter, being attached to Galerius, at first refused to pay this homage to Maxentius, though at length they reluctantly did so, as they were in no condition to oppose the forces sent against them. The governor of Africa at this time was Alexander, a man advanced in years and of a weak and unwarlike character. Maxentius, to ensure his obedience, demanded his son as

tina, a native of Caesarea, brought on herself an equal severity by expressing from the midst of the crowd her indignation at the treatment of Thea. Both, at length, after a most glorious profession of their faith, were condemned to be burnt alive. (*Tillemont Hist. Eccl. vol. v. page 90.*)

A. D. 310.—1. Pope St. Marcellus dies on the xvii. of the calends of February (16th of January).

We observed, under the date of 308, that the Roman Church was agitated about this time by internal dissensions. The zeal and firmness of the holy father, in maintaining inviolable the discipline which had been established in the pontificate of St. Cornelius for the reconciliation of the *fallen*, (*lapsi*), excited against him the hatred of many, who, having prevaricated in the late persecution, pretended to be reconciled without doing condign penance for their sin. At length a rich and powerful man, who, in the time of peace, had renounced Jesus Christ, so worked on the tyrant Maxentius, that the holy pope was banished by him from Rome, and fell a victim to the rigour of his exile in the beginning of this year, after he had governed, for only one year, the bark of Peter in the midst of troubles. (*Orsi.*)

2. St. Eusebius is made pope, but dies in banishment, after a pontificate of four months and sixteen days.

Short and agitated was the pontificate of this holy pope. Neither the exile nor death of St. Marcellus had put an end to the divisions in the Roman Church; and, as the new pope walked steadily in the path of his predecessor, so the same lot befell him of suffering for justice sake and dying in exile. Refusing to admit to communion those who had fallen, till they should expiate their crime according to the established discipline, he was, through the intrigues of one Heraclius,—probably the same person who had persecuted St. Marcellus,—banished by Maxentius to Sicily, where he died on the vi. of the calends of October (26th. of September).

The forementioned internal discord caused another interruption in the succession of popes for almost nine months.

A. D. 311.—1. Galerius puts an end to the persecution by a solemn edict.—After his death Maximin continues the persecution in his own dominions.

In the beginning of last year, Galerius, the principal author of Dioclesian's persecution, felt the same hand of divine justice, which had begun to visit Dioclesian and Herculius in 305, and which

a hostage; and, on his refusal to obey, he privately sent ruffians to assassinate him. This base design being discovered, the soldiers were so irritated by it, that they again threw off their allegiance to Maxentius, and proclaimed Alexander emperor. He assented to the proclamation, and retained his power for three years.

A. D. 310.—1. Maximinian Herculus attempts to kill Constantine:—he strangles himself.

Maximinian Herculus, ever restless, ever aspiring to his ancient power, endeavoured by tears and entreaties to engage his daughter Fausta in a conspiracy against the life of her husband Constantine. He proposed that she should so dispose matters in Constantine's apartment, that on a certain night, the doors should be left unlocked and the guards be removed to a distance. She promised him every thing, but revealed the whole affair to Constantine. The latter, to obtain decisive proof of Herculus's design, secretly placed in his own bed one of his eunuchs,—a person whom he and Fausta had reason to be displeased with,—and withdrawing the guards left the door unlocked. Herculus in the dead of the night, entered the room, as had been agreed on between him and Fausta and, stabbing the person who occupied Constantine's place, cried out exulting that Constantine was no more. At that instant Constantine made his appearance surrounded with his guards and, showing him the person he had killed, ordered him to be seized. Herculus could now be no longer tolerated; and all that was allowed him was to choose the manner of his death. He chose to die by strangling himself. He was at this time sixty years of age.

2. Galerius is struck with a terrible disorder.

Galerius still entertained the resolution of dispossessing Maxentius; and for that purpose, and also to celebrate with splendour the twentieth year of his reign which was only two years distant, he amassed money by the most iniquitous means throughout his dominions. But suddenly, the justice of God gave a check to his career by striking him, about the beginning of this year, with a distemper of the most painful and humiliating description, and in the most secret parts of his body. Innumerable insects swarmed in his wounds; and the stench he exhaled was so great that it spread over the whole town, and several physicians refused to approach him. His cries were frightful; and the remedies, suggested by the priests of Apollo, Æsculapius and his other gods whom he consulted, only served to aggravate his evils.

A. D. 311.—1. Death of Galerius.—Licinius and Maximin divide his dominions.—Treatment of his widow Valeria by Maximin.

The horrible disease of Galerius, mentioned by us last year, continuing with increasing violence, at length brought him to a sense of its real cause, the persecution of the Christians and, as may

fell with its whole weight on the latter, this year, as may be seen on the civil side of this history. He was struck with a most horrible and foul disorder, which defied all the skill of physicians, and occasioned him the most excruciating torments. Having in vain had recourse to his gods and to magical operations, he at length began to suspect, that the real cause of his evils was his cruel and unjust conduct towards the Christians. He, therefore, published an edict in their favour, and ordered it to be affixed in the public places of Sardica, where he resided. By this edict, which he published in the name of all the four acknowledged emperors, and which may be seen in Lactantius, (*de morte persecut. cap. 34.*) and in Eusebius, (*lib. viii. cap. 18.*) he restored liberty of worship to the Christians, and authorized them to rebuild their churches. But in this very decree he treated Christianity with contempt, calling it an innovation on the ancient religion, and indirectly justified his past treatment of it. A repentance like this was not calculated to soften the divine rigour in his regard; and, accordingly, he died miserably a short time after the promulgation of this edict.

Though Maximin did not publish this edict in his dominions whilst Galerius lived, yet he gave verbal orders to his magistrates to comply with its provisions in favour of the Christians: but, after the death of Galerius, and when he had settled matters with Licinius, he again gave vent to his hatred of Christianity; and in Asia, Egypt, and the other provinces subject to him, the persecution raged with as much violence as ever. (*Till. Hist. Eccl. vol. v. page 103-4.*)

2. Death of Mensurius bishop of Carthage, and election of Cecilian.—Donatist schism formed.

Mensurius bishop of Carthage dying on his journey from Rome, whither he had been cited by Maxentius to answer a charge brought against him, the bishops of proconsular Africa, with the full consent of the people, elected as his successor Cecilian, the archdeacon of the church of Carthage; and he was duly consecrated by Felix bishop of Aptungis, a town of Cyrenaica. (Barca.) Two ambitious deacons Bostrus and Cœlesius, who had aspired to that dignity, refused to acknowledge Cecilian, under the pretext that the ordaining bishop was a Traditor and, therefore, incapable of conferring valid ordination. They were soon joined by certain old men, in whose hands Mensurius had left his sacred vessels, and who were now cited by Cecilian to give them up, and also by a rich and powerful woman called Lucilla, who bore Cecilian a grudge, because whilst deacon he had given her a merited reprehension. To support themselves in their opposition, these persons called in Secundus, the metropolitan of Numidia, and other bishops of that province, who were indisposed towards Cecilian, because he had been elected and ordained without their cooperation.

be seen more fully on the ecclesiastical side of this history, extorted from him a reluctant decree in their favour. But this measure did not avert the divine vengeance; and the wretched man died miserably at Sardica in Mæsia in the May of this year. He had reigned, from the time he became Cæsar, somewhat more than nineteen years, and six from the time he was declared Augustus.

Licinius and Maximin Daza divided between them the dominions of Galerius. Licinius ceded to Maximin Asia Minor, and himself took peaceable possession of Illyricum, Thrace, Macedonia and Greece.

The empire was now divided as follows: Constantine, Licinius, and Maximin, who acknowledged each other's title of Augustus, but were not agreed as to preeminence, reigned, the first in Gaul, Britain and Spain; the second in the Illyrian provinces; the third in Asia Minor, the Oriental provinces, and Egypt. Italy was under the power of Maxentius, whom the others treated as an usurper and tyrant; and Africa, for the present, obeyed the usurper Alexander.

Valeria, the daughter of Dioclesian and widow of Galerius, obtained leave from Licinius to retire with her mother Prisca, Candidian son of Galerius, and Severian son of the late emperor Severus, to the dominions of Maximin, as a place of greater security. At first she was treated by Maximin with the greatest kindness; but on her refusing to marry him during the days of her mourning, as he proposed, both she and her mother were banished to the deserts of Syria. Dioclesian sent repeated petitions to Maximin in their favour, but in vain; and this ingratitude of Maximin was one of the causes of that melancholy, which embittered Dioclesian's latter days.

2. Maxentius conquers Africa and treats it with the greatest cruelty:—his tyrannical conduct at Rome:—he and Constantine prepare for war.

Maxentius, under the pretext of revenging the death of his father Herculus, but in reality urged on by ambition, resolved to attack Constantine. To strengthen himself for so hazardous an enterprise he thought it necessary to avail himself of the resources of Africa, which, as we have observed, had proclaimed Alexander Augustus in 308 and was still under his dominion. Accordingly, he despatched thither an army under experienced commanders, who easily defeated Alexander and put him to death. Maxentius treated this country in the most savage manner: all who were distinguished by birth or riches, however innocent they might be, were considered by him as accomplices of Alexander, and stript of their property or lives. Carthage and Cirta were pillaged and almost entirely destroyed; and, in a word, the whole province was laid in ruins. Maxentius had a triumph in Rome for these exploits.

They assembled in council to the number of seventy; and, as Cecilian, when summoned by them, refused to appear, they pronounced against him a sentence of deposition, and ordained in his place Majorinus, a lector of the church and a creature of Lucilla. Their plea for these proceedings was that mentioned above; though several of them, and Secundus himself, had been proved to be Traitors in the council of Cirta. Thus was formed a schism, which was afterwards called that of the Donatists, from Donatus who succeeded Majorinus.

3. St. Melchides is made pope, 2nd. July.

4. St. Peter, bishop of Alexandria, is put to death for the faith, together with several other bishops.

St. Peter, bishop of Alexandria, of whom we made mention in 306, having long supported the churches of Egypt and Libya by his admirable zeal and fortitude, was unexpectedly seized this year, at Alexandria, by the orders of Maximin, and, without trial, was beheaded together with several other Egyptian bishops. He was succeeded by St. Achillas, who governed that church only six months.

St. Peter had ordained deacon the famous Arius, who, having renounced the schism of Meletius to which he had previously adhered, had imposed on the holy bishop by an appearance of virtue: but, St. Peter discovering in him an excessive pride and obstinacy, afterwards excommunicated him, and could never be prevailed upon to revoke the sentence.

Besides the penitential canons, mentioned by us in 306, St. Peter wrote a treatise on the Godhead, of which only fragments remain in the acts of the council of Ephesus and in the writings of St. Cyril. Other writings of his are also mentioned by the ancients; so that, says Tillemont, he merits a place amongst the doctors of the Church, though St. Jerome has not placed his name in his catalogue. (*Till. Hist. Eccl. vol. v. page 436.*)

A. D. 312.—1. St. Achillas, bishop of Alexandria, is reconciled to Arius, and ordains him priest.

After the death of St. Peter, Arius so worked on St. Achillas, the new bishop, by his hypocrisy, that he was not only received by him to communion, but ordained priest, and charged with the care of a parish, called Baucalis, in one of the quarters of the city.

The famous Arius was a native of Eastern Libya or Cyrenaica. He was very tall, had a fine and imposing figure, and was well versed in the profane sciences, particularly Logic. Though devoured by ambition, he knew how to assume an appearance of great modesty and humility. His address was pleasing and insinuating, and he had all the exterior of virtue; so that he was eminently qualified to impose on the simple and credulous. (*Till. Hist. Eccl. vol. v. page 239.*)

To detail his tyrannical and abominable conduct in Rome would carry us far beyond the limits of a compendium. Suffice it to say, that in cruelty, lust and rapacity, he equaled the most flagitious emperors that had ever reigned. The soldiers, particularly the pretorians, were the ready instruments of his vices; for, to attach them to his service, he scattered amongst them vast sums of money, and indulged them in every species of licentiousness.

Having amassed, by his extortions, a great treasure, and collected a formidable army, he thought himself in a condition to commence the war against Constantine. The latter unwilling to enter on a civil war attempted to ward it off by negotiation; but Maxentius rejected his proposals with disdain, and throwing down the statues of Constantine he declared he would revenge with arms the death of his father.

Constantine, finding war unavoidable, and moreover influenced in no small degree by a desire of delivering Rome from its state of cruel servitude, assembled the flower of his forces from Gaul, Britain and Spain, and began his march on Italy, leaving a sufficient number of men to defend the frontiers of the empire against the inroads of barbarians. To strengthen himself, he made a league with Licinius, and engaged to give him in marriage his daughter Constantia. Maxentius also on his side made a secret league with Maximin. However, neither of them derived any advantage from these alliances.

A. D. 312. Constantine crosses the Alps;—takes Susa;—defeats Maxentius's armies at Turin, Brescia and Verona:—and finally gains a decisive victory near Rome over Maxentius in person, who is drowned in the Tiber.

Constantine marched from the Rhine to the Cottian Alps (mount Cenis) with such rapidity, that he found all the passes unguarded and met with no opposition till he reached Segusium, (Susa,) a fortress at the foot of the Alps in Liguria (Piedmont). This city, strongly fortified both by nature and art, refused to open its gates to him, though he promised pardon to its garrison and inhabitants. He attacked it, therefore, and carried it by assault: but he screened it from pillage, and thus won over the inhabitants to his party. From Segusium he advanced towards Augusta Taurinorum (Turin), and soon met with a numerous army, which appeared the more formidable as in it was a large body of heavy-armed horse. This

2. St. Achilles, bishop of Alexandria, dies, and is succeeded by St. Alexander.

There is much confusion in the ancient monuments respecting the exact era at which these two bishops succeeded to the see of Alexandria. Tillemont examines this question in a note, and is of opinion, that St. Achilles died on the 13th of June this year, and was succeeded by St. Alexander immediately. (*Till. Hist. Eccl. vol. vi. page 730.*)

3. Constantine sees a miraculous cross in the air, and is converted to Christianity.

The war into which Constantine had been forced by Maxentius, as may be seen on the civil side of last year, was designed by Divine Providence, not, as Constantine then imagined, for the deliverance of Rome from its odious oppression, but to put an end, at length, to the slavery and oppression of the Christian Church. The time had arrived, when the prophecy of Isaiah was to be fulfilled: "Behold I will lift up my hand to the Gentiles, and will set my standard to the people." (*Isaiah xlix. 22.*) This celebrated event took place, according to Tillemont and Crevier, last year, and before Constantine had passed the Alps: but, almost all other historians refer it to the present year, and when Constantine was already in Italy.

Constantine, having by rapid marches crossed the Alps and, in Italy, defeated several armies of Maxentius, approached Rome, with a design of coming to a decisive battle with his opponent. As his army was greatly inferior to that of Maxentius, he entertained serious fears respecting the result of the war; and, as he had no confidence in the gods he had hitherto invoked, he resolved to recur to the God of the Christians, for whom he had long entertained a high veneration. To him, then, he poured out a fervent prayer, begging him to assist him, and to enlighten him as to the true manner of serving him. His prayer was not in vain; for, as he himself affirmed on oath to Eusebius, whilst he was marching at the head of his army, soon after mid-day, there appeared, in the heavens, to him and the whole army, a resplendent cross, and in its arms these words in the Greek language and characters: *ΕΝ ΤΑΥΤΩ ΝΙΚΑ.* "In this overcome." During the remainder of the day he revolved in his astonished mind what he had seen, uncertain as to its meaning; when, on the following night, our Saviour appeared to him in his sleep, bearing in his hand the same cross, and commanding him to go to battle under that standard, with an assurance of victory. The following morning, he recounted his vision to his principal officers, and caused to be constructed the famous standard, which was afterwards called Labarum. It was made in the shape of a cross; and, over the middle of the transverse arm, where the inscription J. N. R. I. is usually placed, was a golden crown, in which was the monogram of the word Christ, formed by

cavalry made a furious charge on Constantine's men; but they, opening their ranks by his orders, and surrounding it, encumbered as it was by its heavy armour, assaulted it with clubs and, without losing a man, entirely destroyed it. The remaining army of the enemy was easily put to flight with great slaughter. Turin now opened its gates to Constantine, as did all the cities which lie between the Alps and the Po. From Milan, where he halted for several days, he advanced on Brixia (Brescia), and put to flight a large body of horse, which retired to Verona. Near this city, Flavius Pompeianus, Maxentius's prefect of the pretorium, and a brave and experienced officer, had assembled a numerous army. Not daring, however, to hazard a battle, he shut himself up, with part of his army, in Verona, and Constantine immediately laid siege to the town. Pompeianus, secretly leaving the place, put himself at the head of his main army and advanced to raise the siege. A bloody battle ensued in the evening, and lasted during the greater part of the night, Constantine charging at the head of his men, and exposing himself to the most imminent dangers. Victory declared for Constantine, and Pompeianus fell in the field. Aquileia, Modena, and other towns had surrendered to Constantine, during the siege of Verona, and this city was also at length taken by him. He was therefore now master of all Italy, except Rome and its immediate territory, and on this city he now marched with his whole army.

It was at this conjuncture, according to most historians, that Constantine had the miraculous vision of the cross, and was assured of victory through that salutary sign, as is related in more detail on our ecclesiastical side.

Constantine encamped his army on a plain opposite the Pons Miliarius (Ponte-Mole), about a mile above Rome; and Maxentius's army lay on the other side of the Tiber. Maxentius afterwards moved his army higher up to a place called the Saxa Rubra (Red Rocks), about nine miles from Rome. Here he prepared the instrument and cause of his death. He threw over the Tiber a bridge of boats, composed of two parts joined together in such a manner that, on the removal of certain bolts, they would immediately separate and dissolve the bridge. This contrivance was, in his intention, a stratagem for the ruin of Constantine; for he intended to allure him to this bridge, and then, by removing the bolts, to precipitate him and his men into the river. Over this bridge he passed his army, and drew it up in battle array, having Constantine in his front and the Tiber in his rear. The battle was fought on the 28th. of October, the day on which, six years before, Maxentius had assumed the purple. Constantine chose for himself the most dangerous post, and charged in person at the head of his men. The pretorians, who had been instruments of Maxentius's tyranny, and could expect no mercy, made a brave

the two Greek letters *chi* X and *rho* P in the following manner . He also caused his soldiers to place the same monogram on their helmets and shields. Under this saving sign he gave battle to Maxentius, and entirely defeated him.

It appears from Tertullian, St. Justin, and ancient medals, that, long before this time, the Romans used a standard resembling Constantine's Labarum. The principal difference between them was that, in the former standards, the image of an eagle was placed, where, in that of Constantine, stood the cross formed by the monogram of our Saviour's name.

The former Roman standard, called by them Cantabrum, had been borrowed from some of the conquered nations; and thus, as Tertullian observes, the very pagans had long proclaimed in their banners the triumph of our Saviour on the cross. (*See Baronius ad annum 312, and Tillemont Hist. des Emps. vol. iv. page 127.*)

Constantine, after his victory, publicly declared himself a Christian; and, entering Rome in this quality, he refused to go to the Capitol, to offer the sacrifices usual on similar occasions. He soon after caused his statue to be set up, representing his person with a long cross in his hand, and with an inscription importing, that it was by this salutary sign and this true mark of courage he had delivered Rome from its bondage. Having given this public testimony that he placed his glory in the cross, he also preached it to others, and used every means in his power to make known to the Romans the God to whom they owed their deliverance.

Constantine had inherited, through his wife Fausta, a palace on mount Caelius, which had been anciently built by Plautius Lateranus a rich senator. This palace, called Lateran from its founder, was surrendered by Constantine to pope Melchiades, and was afterwards converted by the same emperor into a magnificent church which, though consecrated to our Saviour, took the name of St. John Lateran, from a famous chapel of St. John Baptist constructed within it. Constantine, also, bestowed great gifts on the Roman church, and valuable privileges on its clergy.

4. Constantine and Licinius publish an edict in favour of the Christians.—Maximin is obliged to do the same.

Constantine, having declared himself a Christian, and being now master of the western empire, published, soon after his arrival in Rome, an edict in favour of the Christians, which was also signed by Licinius. The two emperors sent the edict to Maximin who, not daring to act in opposition to it, but, at the same time, unwilling to acknowledge their authority over him, published, in his dominions, a similar edict in his own name. Thus, at length, an entire end was put, for the present, to the persecution of the Christians.

stand, but they were finally cut in pieces, and the whole army of Maxentius took to flight. Maxentius with the other fugitives endeavoured to gain the other bank of the Tiber over the bridge which he had constructed for the destruction of Constantine. But this bridge broke down when he was in the middle of it, and, encumbered with his armour, he sunk into the mud of the river, where he perished. His body was found the following day, and his head severed from it was exhibited to the Romans and afterwards to the Africans, to their exultation and triumph. Constantine entered Rome the following day, and was received, as its deliverer, with inexpressible transports of joy, by the whole senate and people.

Gibbon treats with his usual presumptuous sneer the story of Maxentius's bridge of boats; but the answer to his objections given by Tillemont, though at this also he sneers, will, we believe, appear satisfactory to every impartial reader. (*See Tillem. Hist. Eccl. vol. iv. note xxi. page 633.*)

Constantine used his victory with the greatest moderation, refusing, even at the demand of the people, to shed any more blood, and receiving into favour those who had been opposed to him. As informers are sure to start up after the death of a tyrant, in order to avail themselves of the confiscations which their information may occasion, Constantine, in imitation of all good princes, forbade any attention to be paid to such informers, and by law even commanded them to be put to death. He at first disarmed Maxentius's soldiers, but afterwards took them into his service and sent them against the barbarians on the Rhine and Danube. He put an end to the pretorian guards, reducing them to the condition of the other soldiers, and destroying their famous fortified camp.

2. Cycle of Indiction.

What is called the Indiction is a Cycle of 15 years, and took its rise this year.

There are 3 Indictions, viz. 1. that of the Cæsars: 2. that of Constantinople: and 3. that of the popes.

There is no proof in history that any of these Indictions were in use before the present year; and, therefore, it is from this year that the dates of events are determined by them. The Indiction of the Cæsars begins on the 24th. of September, 312; that of Constantinople on the 1st. of September the same year; but for several past ages the Indiction of the popes begins on the 1st. of January 313.

Baronius supposes (and the supposition is thought probable by Tillemont) that the name Indiction was this year given to a period of 15 years, because, whereas the term for military service was hitherto 16 years, Constantine this year reduced it to 15, at the expiration of which service, a tribute, called in Latin *Indictio*, was levied to pay the disbanded soldiers their arrears.

There are two very simple rules whereby to find the state of the

In the writings of Isidorus Mercator is a document, called the *DONATION of Constantine*, by which that emperor made over to the bishops of Rome the sovereignty of this city. But this document is now almost universally rejected as spurious, and is supposed by Pagi to have been fabricated in the eighth century, during the reign of Charlemagne. (*Pagi not. on Baron. an. 324. numb. cxv.*)

A. D. 313.—1. Edict of toleration by Constantine and Licinius:

Early this year, Constantine and Licinius, having met at Milan to celebrate the nuptials of Constantia the daughter of the former with the latter, and to deliberate on the general state of the empire, published an edict preserved by Eusebius, in which complete liberty of worship was granted to all the subjects of the state, and ordaining that every species of property, which had belonged to the Christians, either in their individual capacities, or as bodies, and which had been taken from them during the persecution, should be restored immediately without any payment on their side, and referring the present possessors to the imperial exchequer for indemnification. (*Euseb. lib. x. cap. 5.*)

This edict, in its first part, was intended to pacify the pagans, who might conclude from the edict of Constantine published last year, that only the Christian religion would be tolerated in future.

2. The schismatics of Africa attempt to justify their proceedings before Constantine.

The schismatics of Africa, after the consecration of Majorinus, sent circulars to the various foreign churches in justification of their conduct, and full of atrocious calumnies against Cecilian. But their efforts proved abortive: for all foreign churches declared for their opponent. When Constantine, after his victory over Maxentius, became master of Africa, they made an attempt to win him over to their interest: but that emperor, being informed of the true state of the question by Osius of Cordova, in whom he had the greatest confidence, and by the other bishops, whom he had called in for his instruction in the Christian religion, entirely disappointed them, as appears from his rescripts to Anulinus proconsul of Africa, and his letter to Cecilian, which will be noticed by us in the next article.

3. Various orders of Constantine in favour of the Christians of Africa.

Eusebius gives us, besides the edict of Milan, three highly important documents. The first is a rescript to Anulinus proconsul of Africa, in which he restrains to the members of the Catholic churches in communion with Cecilian the restitution of property mentioned in the decree of Milan. The second is a letter ad-

Indiction in any particular year. 1st. Rule. Add 3 to the given year and divide by 15. 2nd. Rule. Subtract 312 from the given year and divide by 15. In both cases the remainder will show the state of the Indiction, or if there be no remainder, the year completes the Indiction. The reason why 3 are added in the 1st. rule is, because some authors suppose, though without proof, that the Indiction commenced 3 years before the Christian era.

The number of Indictions that have taken place since 312 appears exactly in the quotient given by the 2nd. rule; but the quotient in the 1st. rule is too large by 21.

A. D. 313.—1. Constantine and Licinius have a meeting at Milan, where Constantine gives his daughter in marriage to Licinius. —Constantine goes to Gaul.—Death of Dioclesian.

Constantine did not stay long in Rome after his victory. Early this year he went to Milan, where he was met by Licinius, and where he gave in marriage to the latter his daughter Constantia, according to the agreement previously made between them in 311. Old Dioclesian was invited to the wedding, but declined the invitation under the pretext of his age and infirmities. This refusal greatly irritated the two emperors; for they attributed it to his attachment to Maximin, who was preparing for war against them. They wrote him therefore a menacing letter.

Soon after the marriage solemnity, Licinius hastened back to Illyricum to make head against Maximin, and Constantine repaired to Gaul, where the Franks were again in motion. His presence at once gave a check to these barbarians: but as, soon afterwards, emboldened by his apparent absence, they invaded the province, he totally defeated them and, entering their country, laid it waste with fire and sword. He delayed in Gaul during the remainder of this year, and the greater part of the following one.

Dioclesian died this year, but in what month, we have not been able to ascertain. Gibbon, his great admirer admits, that "fear, sorrow, and discontent sometimes pursued him into the solitude of Salona," and that "his last moments were embittered by some affronts." Lactantius informs us, that, seeing himself despised and ill treated, he fell into despair and resolved to die. He would neither eat nor drink; sighed, groaned, and wept without ceasing, rolling himself sometimes on his bed and sometimes on the ground. Thus he perished miserably, consumed by grief and famine and, according to Eusebius, by a long and most troublesome disorder. (*Till. Hist. des Emps. vol. iv. page 54.*)

2. War between Licinius and Maximin:—horrid death of the latter.

Maximin, as we observed in 311, had made a secret alliance with Maxentius. This alliance was kept secret at that time; but Constantine, after his victory, became acquainted with it from let-

dressed by Constantine to Cecilian, bishop of Carthage, appointing him the distributor, according to a rule to be given him by Osius, of certain monies, which he wished to be given to the Catholic churches of that country, and encouraging him to apply to the magistrates for any measures he wished to be adopted against such as disturbed the tranquillity of the church. The third is another rescript to Anulinus, by which he exempts the clergy, who are in communion with the bishop Cecilian, from all public employments. (*Euseb. lib. x. cap. 5. 6. 7.*)

4. Council of Rome on the subject of the African schism.

The African schismatics were, as might be expected, grievously mortified by the rescripts of Constantine to Anulinus and his letter to Cecilian. They drew up, therefore, two memorials, and in a tumultuous manner presented them to the proconsul, to be by him forwarded to Constantine, whom they requested to take cognizance of the cause, or, at least, to commit it to the decision of Gaulish bishops. The knowledge they had of the doctrine of the Roman Church, respecting the validity of orders given by heretics and schismatics, caused them to shrink from any decision that might come from that quarter, and induced them thus to appeal to Gaulish bishops. Constantine, who was at this time in Gaul, well acquainted by his instructors with the divine prerogatives of the holy see, gave orders to Anulinus, to send Cecilian and his adversaries to Rome, to be there tried in a council of bishops; and, at the same time, he sent thither, to be present in the council, three of the principal bishops of Gaul, viz. Reticus of Bibracte, (Autun,) Maternus of Colonia Agrippina, (Cologne,) and Maximus of Arelatum (Arles). He also wrote to pope Melchiades, requesting him to assemble a council and decide the question. The council met accordingly in the Lateran palace on the 2nd. of October this year. There were present the three aforesaid Gaulish bishops and fifteen bishops of Italy, pope Melchiades presiding in person. Cecilian appeared with ten bishops of his communion, and, on the side of Majorinus, appeared Donatus of Casæ Nigræ (Black Houses), and ten other bishops of the same party. The council, having heard both parties, and examined their documents and witnesses in three sessions, pronounced Cecilian innocent of the charges brought against him, and approved of his ordination. But desirous of putting an end to the schism, the council offered to receive to its communion the bishops who had been consecrated by Majorinus, provided they renounced the schism: and it ordained that in such churches, as had two bishops of opposite parties, he that was the senior should retain his situation, and the other should be provided with another church. The only bishop who was condemned was Donatus of Casæ Nigræ, as guilty, by his own confession, of real crimes, and as having been the principal author of the schism.

ters, which he had found amongst the papers of that tyrant. The triumph of Constantine, therefore; was in Maximin's mind, a triumph over himself; and, as he knew that his intrigues had been discovered, he resolved on war. In the depth of winter, while Constantine and Licinius were still at Milan, he rapidly marched a mighty army from Syria to Bithynia; and, crossing the Hellespont, invaded the dominions of Licinius. Byzantium was besieged and taken by him, as was also Heraclea. But the sieges of these places necessarily delayed him for some time, and enabled Licinius, who flew back to his dominions, to assemble an army of 30,000 men for their defence. The invading army amounted to 70,000. We are informed by Lactantius, that, when the armies were in sight of each other between Heraclea and Adrianople, an angel appeared to Licinius in his sleep, bidding him go to battle in the name of the true God, and dictating to him a prayer, which he and his men were to repeat before the engagement, promising him, moreover, victory in case they did so. On awaking he caused this prayer, —which Lactantius gives in full (*de morte persecut. cap. 46.*)—to be written out; and he distributed copies of it to his officers and soldiers. On the last day of April, after the two rivals had held a fruitless interview, the signal was given for battle; and Licinius's men, taking off their helmets, repeated aloud the prayer they had been taught. Maximin had fully expected, that the fame of his generosity, compared with that of the parsimony of Licinius, would gain over the troops of the latter without a contest; and accordingly, at the commencement of the battle, he ranged in every direction, attempting to seduce them by his promises. But they were deaf to his solicitations, and charged with the greatest bravery. The battle was soon over. The legions of Maximin, though composed of brave and veteran troops, seemed panic-struck: the greater part of them were cut down almost without resistance; and the rest either went over to Licinius, or took to precipitate flight. Maximin, disguised as a servant, fled towards Asia; and in twenty four hours reached Nicomedia in Bithynia, distant sixty leagues from the field of battle,—a speed which to us does not appear extraordinary, but is mentioned by historians as seeming in those days almost miraculous. Here taking up his family, he fled to Cappadocia, and, reassuming the purple, attempted to assemble an army.

Licinius, a few days after the battle, crossed the Hellespont with his forces, and rapidly marched in pursuit of Maximin, who, unable to oppose him, retired to the recesses of Mount Taurus. Being driven from his fortifications by Licinius, he fled to Tarsus, where, finding all lost, he destroyed himself by poison. But his death was most horrible: for the poison, being taken by him after he had gorged himself with food, did not produce its effect immediately, nor till; for three days, he had suffered inexplicable tor-

5. Commencements of St. Pachomius.

St. Pachomius was born in Upper Egypt of pagan parents about the year 292, and educated by them in all the sciences of the country. Being discharged from the military service, in which he had been forcibly enrolled during the war between Licinius and Maximin, or between Constantine and Maxentius, he embraced Christianity about the present year, and put himself under the direction of a holy anchoret called Palemon. In the neighbourhood of Palemon's solitary cell was a desert called Tabenna, where Pachomius was accustomed to cut wood for his master's fire, and where he would often spend a considerable time in prayer. One day, as he was in the latter exercise, an angel appeared to him, and on the part of God commanded him to build a monastery in that desert, giving him at the same time, as Palladius affirms, a rule inscribed on a brazen tablet. He obeyed the injunction with the leave of his beloved master, and founded the celebrated monastery of Tabenna, which soon became the mother-house of a numerous congregation. He was the first who gave a written rule to his followers, and has therefore always been considered the first author of what may be called religious orders.

The exact situation of the desert and monastery of Tabenna is not now known; but it is certain, that it was near the city of Tentyris or Tentyra, (at present Dendera,) and not far from the Diospolis Magna or Thebes, the metropolis of Upper Egypt. Tentyris, an episcopal city in those days, lay on the western bank of the Nile about two hundred and seventy miles south of Memphis (Cairo). (*See a long and highly interesting account of Tabenna in Tillemont, vol. vii. page 167. and Butler, May 14th.*)

A. D. 314.—1. Pope St. Melchiades dies on the 10th. of January.

2. St. Sylvester is made pope on the 31st. of January.

From this time forward the popes have always been consecrated on Sundays or holidays.

3. Two councils, often cited by divines, were held in the east about this time;—one at Ancyra, the metropolis of Galatia; and another at Neocæsarea in Pontus. The former, though subscribed by only eighteen bishops, seems to have been a council of all the eastern churches. It issued twenty four or, according to others, twenty five canons respecting discipline, and, in particular, respecting the treatment of such as had fallen in the persecution. The council of Neocæsarea was probably held soon after that of Ancyra, since it is subscribed by nearly the same bishops. We have fourteen canons of this council, which regulate certain points of discipline. (*Till. Hist. Eccl. vol. vi. page 198.*)

4. Great council of Arles in Gaul on the subject of the African schism.

The sovereign pontiff having in the council of Rome, decided

ments. His eyes are said to have started from their sockets before he expired.

The ancient Christian writers mention several other particulars respecting the latter days of Maximin. They say that, after his defeat and flight, he put to death the greater part of his priests and prophets, imputing all his misfortunes to their false oracles;—that he suffered during his four last days not only from the effects of the poison, but from a disorder, wherewith he was struck supernaturally by God, which so dried up his skin and bones with an invisible fire, that they seemed those of a skeleton, and which so deformed his whole person, that his acquaintances could hardly recognize him;—that after his eyes had fallen out, he saw in imagination a judge dressed in white and accompanied by his ministers of justice;—that he cried out, as if answering to a charge brought against him, “that not he but others were in fault,”—and then, as if put to the question, he acknowledged his crimes, but begged Jesus Christ to pardon him. These authors add that, after he was struck by God, he ordered a fresh edict to be published more favourable to the Christians than the one, which he had been forced to publish the preceding year. (*Till. Hist. des Emps. vol. iv. page 54.*)

Licinius extirpated the whole family of Maximin. He also put to death Valeria, daughter of Dioclesian, together with her mother Prisca, Candidian son of Galerius, Severianus son of Severus, and the principal instruments of Maximin's cruelty to the Christians.

Thus had God inflicted exemplary punishment on Herculus, Dioclesian, and Maximin, the three grand persecutors of his Church.

A. D. 314.—1. Humane laws of Constantine respecting slaves.

During the tyrannical reign of Maxentius a great number of persons had been unjustly reduced to the condition of slaves. In favour of these, Constantine, who was at Augusta Trevirum (Trèves or Triers) at the beginning of this year, passed a law, affixed in Rome on the 24th. of April, by which the masters of these slaves were commanded under the severest penalties to set them free, and by which all those, who knew of such slaves and did not give information to the magistrates, were menaced with the same penalties. By another law he declared, that not even sixty years's servitude could deprive innocent persons of their liberty.

2. Rupture between Constantine and Licinius:—battles of Cibalis and Mardia:—peace is concluded.

After the death of Maximin, the Roman empire had only two masters, viz. Constantine and Licinius, of whom the latter possessed in addition to his former dominions, all those countries which had been subject to Maximin, whilst the former ruled only over Italy, Africa, Gaul, Spain and Britain. This unequal division of the empire, which could not but displease Constantine, seems to

the question between Cecilian and Mensurius, the African schism ought no longer to have existed. But the schismatics, animated with the spirit of pride and discord, refused to acquiesce in this decision, and loudly demanded from Constantine a more numerous council to be held in Gaul, where he then resided. This emperor had expressed his indignation at their first application to him, declaring, that it belonged to the Church, and not to him a mere secular, to interfere in ecclesiastical questions; and he vented similar sentiments on the present occasion. However, perceiving from the behaviour of the schismatics, that Africa would never be in repose till their pretext was removed, he resolved to invite all the bishops of his dominions to assemble at Arles on the 1st. of August. There can be no doubt, but that he gave early notice of his wishes to pope Sylvester, and that, before he wrote to the other bishops, he obtained his consent to the convocation of a council. Eusebius has preserved his letter to Chrestus, bishop of Syracuse, which is supposed to be a copy of the circular he sent to the others. Accordingly, from every part of Constantine's dominions,—which had not yet been increased by his war with Licinius,—bishops came at the public expense to Arles; and the council was opened on the 1st. of August. Amongst the bishops were two from our island, viz. those of London and York; and four legates attended from the Holy See, viz. two priests Claudianus and Vitus, and two deacons Eugenius and Cyriacus. St. Augustine says, that the number of bishops in this council amounted to two hundred. It was, in fact, a council of the whole western empire, and the greatest that had hitherto anywhere assembled. Cecilian, with several of his friends, as also some of the opposite party were present at the council, though they did not sit as judges during the discussion of *their* question. The result of the council was, as might be expected, the full justification of Cecilian and the condemnation of the schismatics. The question respecting the rebaptization of heretics was also decided by this council; for it ordained that such as gave proof that they had been baptized in the name of the three persons of the Holy Trinity should not be rebaptized, but only receive the sacrament of Confirmation. After these grand points had been settled, the council drew up twenty two canons of discipline, which have come down to us; of which the first ordained, that all churches should celebrate Easter on the same day. A synodal letter was then sent to pope Sylvester, giving him an account of the proceedings of the council, and requesting him to communicate to all the churches, as was customary, the decision respecting the celebration of Easter. But, as we shall shortly see, the schismatics, as always happens to disconcerted pride, again quarrelled with their judges.

have been one of the causes of the rupture which soon ensued; but Gibbon attributes it principally to the perfidy of Licinius. Constantine had given his sister Anastasia in marriage to Bassianus, a person of considerable distinction, and had elevated him to the dignity of Cæsar. Soon afterwards, he discovered that this man was plotting against him, and that he had sent his brother Senection to Licinius to solicit his cooperation. Constantine put Bassianus to death, and called on Licinius to surrender Senection. Licinius not only indignantly refused to comply with this requisition, but insulted Constantine by throwing down his statues at a town called Emona (Laibach), in Higher Pannonia (Carniola). War immediately ensued. Constantine rapidly advanced from Gaul at the head of only 20,000 men, and entered Licinius's dominions. The latter met him with an army nearly double, and came to an engagement with him near Cibalis,—a town in Upper Mæsia between the rivers Save and Drave, and about fifty miles to the west of Sirmium. The battle was bloody and obstinate, and lasted from morning to night. At length, the right wing of Constantine becoming victorious decided the action in his favour. Licinius, having lost 20,000 men, fled to Sirmium, where his wife, his son, and his treasures were deposited. Not considering himself secure in this situation, he broke down the bridge on the Save, and retreated to Adrianople, where he nominated Cæsar an officer called Valens, and soon collected another formidable army.

Constantine, master of the field of battle and of the enemy's camp, took Cibalis and Sirmium, reestablished the bridge over the Save, and, without loss of time, marched in pursuit of Licinius. He traversed the Higher and Lower Mæsia, and came to Philippopolis in Thrace. Between this town and Adrianople, in the plains of Mardia, another great battle was fought, which terminated in favour of Constantine, though not in a decisive manner. Licinius, now humbled by his repeated disasters, sent count Mistrianus to Constantine with overtures of peace. Constantine required, as a preliminary of the treaty, that Licinius should degrade Valens, whom he called a mean valet, from the dignity of Cæsar. He next required, that he should cede to him Pannonia, Illyricum, the Higher Mæsia, Macedonia and Greece, and should retain in Europe only the Lower Mæsia, Thrace, and Little Tartary, the country lying near the mouth of the Danube. Licinius accepted these conditions, hard and humiliating as they were; and a treaty was concluded. This treaty lasted during the eight following years, and afforded the Roman empire some respite from the agitations, which it had continually suffered since the death of Constantius Chlorus. In fact, the power of the two emperors was now so nearly balanced, that each respected the other, and neither of them was disposed to run the risk which must attend another conflict.

A. D. 316. Constantine, to whom the African schismatics had appealed; gives sentence against them at Milan.—Donatus, schismatical bishop of Carthage.—Laws of Constantine against the schismatics:—the continuance of the schism.

Several of the schismatical bishops, who were present at the council of Arles, renounced the schism; but many others remained obstinate, and appealed from the council to Constantine. This appeal at first greatly irritated him; and he resolved to punish their obstinacy. At length, however, they so intrigued with several officers who surrounded him, that they induced him to admit their appeal; though he declared that he did so, not as judge, but as pacificator. After various occurrences, too numerous to be particularized in a compendium like this, he heard the cause in a private consistory at Milan, to which city Cecilian and his adversaries had been summoned. The documents, both ecclesiastical and civil having been examined, he pronounced that Cecilian was quite innocent of the charges brought against him, and that his adversaries were vile calumniators. But the schismatical bishops refused to abide by this decision; and, hurrying back to Africa, they not only continued but increased the rupture.

The person, who now began to figure as the head of the schismatics, was Donatus, who is supposed by Tillemont to have succeeded Majorinus about this time, and from whom the schism derived its appellation. He is called by St. Augustine an apostate, probably, because he had left the Catholic Church to join the schism. He was an eloquent man, and well versed in human literature, but vain and proud beyond expression, having the presumption to believe, that he alone was the great light of the world. His adherents gave him full credit for this pretension,* and listened to his words as to so many divine oracles.

A. D. 317. Constantine adopts measures of severity against the Donatists.—The Circumcellions.

Constantine, finding that lenient measures were of no avail against such obstinacy as was that of the Donatists, was at length forced to lay aside his usual clemency, and have recourse to measures of rigour. He, therefore, published against them several severe laws, which served as models to succeeding emperors. By one of these laws he confiscated their churches, and thus indirectly forbade their assemblies. He even at first condemned to death several of the refractory bishops; but afterwards commuted this sentence into that of banishment. The Donatists, far from being reclaimed by these severe but necessary measures, were only more infuriated by them; and the church of Africa became for years a scene of tumult and confusion. A great number of persons of the lower orders, believing it their duty to defend and propagate their sect, abandoned their usual occupations; and, armed with clubs, —for swords, they said, were forbidden by our Saviour, (*Matth.*

A. D. 316. Salutory laws of Constantine.

The laws published by Constantine were various; and were so many proofs of his wisdom, piety and goodness of heart. By one of these laws, issued this year at Treves, he forbade under pain of death, that any woman of respectable character should be taken out of her house for debt, even though the creditor were the imperial exchequer itself. Another famous law authorised all Roman citizens to emancipate their slaves in the presence of the bishops and assembled faithful; which, according to the Roman law, could be done only before the pretors and consuls. And, whereas hitherto the emancipation of a slave was attended with so many formalities, that masters could not give liberty to their slaves and make them Roman citizens, however desirous they might be of doing so, without extreme difficulty, this law required no other formality than the attestation of the ministers of religion. By another law he ordained, that persons of the first quality who were guilty of rapes, invading the property of others, or of similar crimes, should be tried and executed, according to the common laws, by the governors of the countries where such crimes had been committed, without allowing them any appeal to the prefect of Rome or to the emperor. This law was very necessary to restrain the violences of powerful persons, who were apt to abuse their authority in places distant from the court.

A. D. 317. Constantine and Licinius declare their sons Cæsars.

We observed, under the date of 307, that Constantine had by his first wife Minervina a son called Crispus, and by his second wife Fausta three sons, Constantine, Constantius and Constans. Crispus is supposed to have been born about the year 300, and, consequently, was seventeen years old at this time. Constantius and Constans were not yet born at the beginning of this year, and Constantine was one year old, having been born last year at Arles in Gaul. Licinius had by Constantia, sister of Constantine, a son called in history the younger Licinius, who was born in 315 and was at this time only twenty months old.

The two emperors had a meeting this year at Sârdica and, in order to strengthen their alliance, agreed to raise their children Crispus, Constantine and Licinius to the dignity of Cæsars. This was accordingly done on the 1st. of March, and it was notified by solemn proclamation to the whole empire.

As for Crispus all historians agree that he was a counterpart of

xxvi, 52.),—they ranged through the country, styling themselves the soldiers of Jesus Christ, and committing every species of outrage. From thus roaming about without fixed habitations, they received the name of Circumcellions, i. e. those who went round the *cellæ*, or village houses. These fanatics were to the Donatist bishops a most powerful militia, whereby they demolished the Catholic churches, or took possession of them. (*See further details of the Donatists in Tillemont Hist. Eccl. vol. vi. art. Les Donatistes.*)

A. D. 319. Licinius persecutes the Church.

Vice, and particularly ambition, so completely domineered in Licinius, that the favourable impression, which his victory over Maximin had given him of the Christian religion, lasted no longer than his prosperity, and was succeeded, after his defeat by Constantine, by quite contrary dispositions. He began, therefore, to give vent to his rage at losing so great a part of his dominions by showing himself hostile to Christianity, which he knew was so much beloved and favoured by his rival. Hence, whilst the Christian Church enjoyed peace and prosperity in the western empire, it again suffered, in the eastern one, a severe persecution.

This persecution was, for a considerable time, disguised, and repeatedly denied by Licinius, when Constantine complained of his conduct: but it was not on that account less afflicting nor less prejudicial to the Church. Licinius began by forbidding all Christians to enter his palace: he next banished, or reduced to the most vile employments, many Christians, who were his most faithful officers, and whom he himself had raised to eminent dignities in reward of their merit and services. He exerted every means in his power to involve bishops and others in some apparent violation of the civil laws, that he might have a pretext to punish them. For this purpose, he passed a law, forbidding bishops to hold assemblies together, or to visit each other's dioceses: by another law he ordained, that men should not meet to pray in churches at the same time as the women, and that women should not receive religious instruction from men, but from persons of their own sex. In order more fully to ruin Christianity, he published another law, by which he ordained, that the ordinary assemblies of the faithful should be held outside the towns and in the open air; it being, he ironically said, more convenient that multitudes should thus meet in the fields than in private buildings.

At length, about this year, he threw off the mask and began an open persecution, particularly against the clergy and army. Many of the most eminent amongst the bishops suffered death on this occasion: but the most famous of all the martyrs, who fell in the persecution of Licinius, were the forty soldiers, who laid down their lives for Jesus Christ at Sebaste in Armenia. The affecting and remarkable incidents, which attended their martyrdom, are

his father by his admirable qualities. In a very short time after his elevation, he became famous for his exploits in war, and Eusebius says, that he was a prince full of goodness and beloved by God.

In the month of August this same year, Fausta gave birth to Constans, the most celebrated of Constantine's children.

A. D. 319. Other laws of Constantine.

Constantine, soon after his victory over Maxentius, testified his respect for the salutary sign by which he had conquered, by a law which abolished for ever the punishment of crucifixion. In the same spirit, he published another law, by which it was forbidden to stigmatize with the cross the foreheads of such criminals, as were condemned to fight as gladiators, or to work in the public mines.

As the poor often destroyed their offspring under the pretext of not being able to maintain them, he published a law, by which he ordained that, when parents were too poor to support their children, the magistrates should take charge of them without any delay, and should draw on the public treasury, or on the domains of the prince, for such sums as were necessary for their maintenance and clothing. He ordered that this law should be published in all Italy, and that it should be inscribed on copper or other durable material, that it might be eternal.

Constantine also made many wise regulations in Rome to restrain the vices of that great Babylon, and to establish piety, humanity, peace and union. Though he openly discountenanced pagan superstitions, yet he did not judge it prudent for the present wholly to forbid them. Hence, by a law addressed this year to the Roman people, he tolerated the Haruspices, or those who pretended to foretell future events by the inspection of the entrails of victims; but he forbade both them and the pagan priests in general to perform their functions in private houses, or any where but in the public temples. As for the Haruspices in particular, being desirous to destroy their influence over the people, he forbade them, altogether, the entrance into private houses, even under the pretext of friendship; and ordained that they should be burnt alive, if they violated any part of this statute. The same law subjected to confiscation of property and the worst species of banishment all those, who should invite the Haruspices to their houses; and it exempted from the penalties inflicted on informers those who should give notice to the magistrates of the violators of this law.

Baronius censures Constantine for a posterior rescript, in which he seemed not merely to tolerate, but to command the practice of divination: but Tillemont, Pagi and Orsi justify him on this score, and say, that the rescript in question was the same in substance

too numerous to be here inserted, and have been the subject of innumerable eulogiums from the Greek, Syrian and Latin fathers. They suffered in the year following, viz. 320. (*See Butler March 10th.*)

A. D. 320. Commencement of the Arian heresy.—Second council of Alexandria.—Arius is excommunicated and retires to Syria.

Arius, whose character we sketched in 312, having taken it grievously amiss that St. Alexander, and not he, was promoted to the see of Alexandria, on the death of St. Achillas, resolved to aim at celebrity by renewing the condemned doctrine of Theodotus and Artemon, respecting the Trinity, and by adding to it blasphemies of his own invention. In opposition, then, to the faith of his holy bishop and of the whole Catholic Church, he had the audacity to maintain, both in private and before St. Alexander and his clergy, that Christ was a mere creature and liable, like Satan, to abuse his freewill by sin,—a blasphemy which no heretic had hitherto asserted. St. Alexander, who was of a mild and pacific disposition, tolerated him for a considerable time, and by kind remonstrances endeavoured to reclaim him. Indeed, he carried his forbearance so far, that Colluthus, one of his priests, blamed him severely for it, and even separated himself from his communion on this account. At length, St. Alexander, seeing that Arius was obstinate, and that he had infected with his errors great numbers not only in Alexandria but in all the neighbouring countries, assembled a council of a hundred bishops, at Alexandria, to deliberate on this affair. Arius boldly maintained his blasphemies in presence of the council, and was therefore excommunicated by it together with his principal adherents. These were Secundus and Theonas, bishops of Libya, as also eleven or twelve priests and deacons of Alexandria. St. Alexander then addressed a letter, still extant, to the various churches, in which he gives an account of Arius's doctrine and conduct, and explains the faith of the Church.

Arius left Alexandria soon after his condemnation, and went to Palestine, where he met with a favourable reception from many bishops, who either secretly held his doctrines, or were imposed on by his specious pretences of orthodoxy. The two principal bishops who favoured him were Paulinus of Tyre and Eusebius of Cæsarea, the famous Church historian. But other bishops openly declared against him.

A. D. 321.—1. Arius goes to Nicomedia and is supported by Eusebius bishop of that city.—Character of that prelate.

Arius, having done much mischief in Egypt and Palestine, left those countries, and retired to Nicomedia in Bithynia, where he was most kindly entertained by Eusebius its bishop. This prelate had been originally bishop of Berytus, a city on the coast of Syria, but had, contrary to the canons, abandoned that Church and taken

as the preceding one. (See *Till. Hist. des Emps. vol. vi. page 173. Pagi's note on Baron. ad ann. 312. no. xviii. and Orsi lib. xi. cap. 31.*)

A. D. 320. Constantine publishes other important laws.

The Romans, and particularly Augustus Cæsar, desirous of increasing the population of the empire, had made several laws to encourage marriage. Privileges were granted to married persons, and penalties inflicted on those who were not married or had no children. The Lex Papia was so severe in this respect, that Tiberius and several succeeding emperors had thought it necessary to soften some of its clauses. However, as this law, even in its mitigated form, rendered odious virginity, so much praised in the Gospels and the Epistles of St. Paul, Constantine by law abrogated the Lex Papia with respect to the penalties it imposed on the unmarried and on those who had no children, though the privileges it granted to the married and to those who had children seem still to have subsisted. Baronius remarks that Constantine, by this act, gave a proof of his disinterestedness and wisdom; since the clauses of the Papian law tended rather to enrich the exchequer than to people the provinces. Indeed, as St. Ambrose remarks, those countries, where there were most virgins, as Alexandria, Africa and the eastern provinces, were those which most abounded in population.

Another law, published nearly at the same time as the preceding, shows the goodness of Constantine's heart. It ordained, that those who were debtors to the exchequer should not be thrown into the common prisons, "which are fit," said he "only for criminals," nor be liable to torments,—very common before that time in this case,—but that they should be detained in places where their friends and acquaintances might have free access to them.

To this law may be joined another, by which he put a stop to the chicaneries occasioned by the endless formalities required in making wills, by which the intention of the testators was often frustrated. Constantine ordained, that the last wills of such as died should be carried into execution, whatever was the manner in which they were expressed, and whether in writing or by word of mouth, provided there were witnesses to attest them. (*Till. Hist. des Emps. vol. iv. page 175.*)

A. D. 321. Constantine commands the observance of Sunday.

Constantine gave an illustrious proof of his zeal for Christianity by a law published on the 7th. of March this year, by which he forbade on the Sundays all law proceedings, and the exercise of all trades and ordinary occupations in towns, though he allowed those of agriculture, as in them a day is often of great importance.

possession of the richer see of Nicomedia. Here he ingratiated himself into the favour of Constantia, wife of Licinius, and concurred with Licinius, not only in his war against Constantine, but also in his persecution of the Christian clergy. He had long been Arius's friend, and had long secretly held the same heretical doctrines. He became afterwards so decided and open an advocate of the Arian heresy, that its professors were called, indifferently, Arians or Eusebians.

2. Constantine recalls from exile the Donatist bishops.

The Donatists had addressed to Constantine an insolent petition, demanding liberty of conscience. For the sake of peace, he granted their request, this year, and recalled their exiled bishops, expressing, however, in his rescript, the utmost contempt and detestation of them.

A. D. 322. Arius writes to St. Alexander:—he composes his *Thalia*.

Whilst Arius was at Nicomedia, he wrote a famous letter to St. Alexander,—preserved entire by SS. Athanasius and Hilary,—which was signed by his principal adherents, and in which, far from retracting his blasphemies, he formally reasserts them, and has the impudence to affirm, that he had learnt them from St. Alexander himself.

His object in this base calumny was to insinuate, that St. Alexander in persecuting him was actuated, not by a love of orthodoxy, but by hatred and envy of his person.

About this time he composed his infamous book called *Thalia*, a work more worthy of a buffoon, than of a Christian priest, and altogether shameful to religion which it seemed to turn into ridicule. The idea, the tune, and the very name of this piece were taken from Sotades, an ancient burlesque poet of Egypt, whose compositions,—written in a measure invented by himself,—were so obscene, that the very pagans were ashamed of them; and we see, by the example of Martial, that even the least chaste poets blushed at the impurity of these songs. (*Mart. lib. 2. Epigr. et Juv. Sat. ii.*) Hence these *Thalias* were not found even amongst the very pagans, who had any sense of shame, and were sung only over wine and in taverns, by those whose sole object was to excite laughter in their criminal amusements.

It was in imitation of an author like this, that Arius gave to his work the name of *Thalia*, that being the muse, who was supposed to preside over revels and comic poetry.

To give a certain air of dignity to his buffooneries, he sometimes cited in this work, the holy scriptures, and made a show of combating various heresies. He boasted in it that he had become famous throughout the world, and had received the gift of wisdom and knowledge from God himself.

His design in this law was gradually to conduct his subjects to the true religion; and it was his wish that every one would employ this day in prayer to the true God, as he himself did with all his family. He gave this day to the Christian soldiers, in order that they might attend Divine service in the churches; and he caused the others to go into the fields and there repeat a beautiful Latin prayer,—given by Eusebius *Vit. Const. cap. 20*,—in which they acknowledged that God alone was the giver of victory and every other benefit.

By another law, published on the 6th. of July this year, he authorized his subjects to leave by will to the Catholic Church whatever property they desired, and he ordained that these wills should be carried into full execution.

He also ordered Friday to be honoured in a particular manner, in memory of the passion of our Saviour. *Euseb. Vit. Const. cap. xviii.*

A. D. 322. Law of Constantine in favour of slaves:—his victory over the Goths and Sarmatians.

As Constantine had learnt from the holy religion which he had embraced, that the very meanest of mankind were his brethren, we cannot be surprised, that he should have taken slaves themselves into consideration, and have expressed a desire of restoring them to liberty. We saw, accordingly, in 216 how he facilitated the emancipation of slaves, by abolishing the difficult formalities which had hitherto accompanied that act; and, in the present year, he made further enactments for the same object. By a law, published on the 20th. or 21st. of June, he ordained, that when any person's freedom was called in question,—if no one appeared to defend him, as the Roman law required,—proclamation should be made, and advertisements be affixed in public places, inviting and even obliging those to appear who were assured of his freedom: that if, after all, he were condemned from want of a defender, and in process of time should find one, not only he should be admitted to prove his freedom, but that the person, who had unjustly detained him, should forfeit one of his slaves.

Constantine, this year, took the field in person against the barbarians. The Goths had received such a lesson in the reigns of Claudius and Aurelian, and had been so much weakened by their losses on those occasions, that they had remained comparatively quiet during the last fifty years, and had not dared to give much trouble to the Romans even in their intestine divisions. But, as time had now recruited their population, they again yielded to their natural restlessness and ferocity, and, together with the Sarmatians and other Scythian hordes, crossed the Danube, and in vast numbers invaded the Illyrian provinces. Constantine took the field against them, and not only drove them across the Danube with immense slaughter, but, pursuing them into their countries, inflicted on them a signal punishment. It is supposed that the

Besides the *Thalia*, Arius composed and set to music a variety of songs which he widely circulated amongst the lower orders, and which were so many vehicles of the poison of his heresy.

A. D. 323. Efforts made by Arius's partizans in his favour.—Zeal of St. Alexander.

Eusebius of Nicomedia, having received Arius under his protection, wrote several letters in his favour to St. Alexander, but without effect: for, in these letters, he showed himself the defender of the very doctrines, for which Arius had been excommunicated.

Irritated by St. Alexander's firmness, he assembled a council of bishops at Nicomedia, and had the art to prevail on them to receive Arius into communion as a person unjustly persecuted. He also wrote to bishops in every direction in his favour, particularly to those of Palestine; and a council of Arius's friends in this country received him to communion.

St. Alexander, on his side, made every effort to check the growing evil. He wrote letters in every direction, and amongst them one to pope Silvester, against the blasphemies of Arius; and circulated a work, called by him *Tomus*, which was in a short time signed by a vast number of bishops. He was seconded in these zealous efforts by Athanasius, then a deacon of his church and greatly beloved by him: and this was the origin of the deadly hatred, which the Arians always entertained for this great champion of the faith.

2. Constantine endeavours to establish the Christian religion throughout the whole empire.

In the month of September this year, Constantine, by the defeat of Licinius, became sole master of the Roman empire. Knowing that he owed his uninterrupted prosperity to Jesus Christ, he thought it his duty to establish the worship of the true God throughout his dominions, and to abolish idolatry, by which Satan had so long reigned in the hearts of men. He had, for this purpose, already, published many laws in the western empire: he now took efficacious measures to promote the same object every where.

Eusebius (*Vid Euseb. l. ii. c. 23.*) mentions two laws published to the whole empire at this time, in Greek and Latin,—one addressed to his Christian, and the other to his pagan subjects. In the second, which Eusebius gives verbatim, he, in the first place, gives honour and glory to God by attributing to him alone his victories; and he declares that having been raised up by God, and called by him from the extremities of the west to remove all obstacles to his divine service, he is resolved to employ his whole life, his soul, and all he has or can have, in executing this commission. In the second place he recalls from exile all those who have been banished for the faith, and restores to them the property of which they have been deprived. He ordains, that all those who have been condemned for the same reason to labour in the mines,

games, called the Sarmatian, were instituted on occasion of these victories. (*Till. Hist des Emps. vol. iv. page 183.*)

A. D. 323. Constantine and Licinius come to an open rupture:—repeated defeats and death of the latter.

Licinius had long given indications of bad feelings towards Constantine, and had provoked him by a variety of insidious and malicious actions. Constantine had frequently complained of such conduct; and Licinius had as often promised amendment, but had always broken his word. Hence, for the two or three past years there was a visible coldness between them. On occasion of the late irruption of the barbarians into the Illyrian provinces, Constantine had marched his army through part of Licinius's European dominions, without previously obtaining his permission. This was complained of by Licinius, as a breach of treaty; and, as they were already indisposed towards each other, war immediately ensued.

The two emperors made vast preparations for this war, as a contest, that would decide, which of the two was to be sole master of the empire. Their land armies were not very unequal; but the fleet of Licinius was incomparably superior to that of Constantine. Crispus, Constantine's son, commanded the latter, which had for its rendezvous the Piræus of Athens. Constantine marched with his army from Thessalonica to Thrace, under the banner of the cross, carrying in his company many ministers of the Christian religion, as so many guardians. Licinius, with impious and blasphemous expressions, made a joke of this Christian apparatus, and, surrounded by his idolatrous priests and magicians, prepared himself for battle by offering sacrifices to the gods of the empire. On the 3rd. of July, the armies came to an engagement on the banks of the Hebrus, near Adrianople, and Constantine gained a complete victory. The following night, Licinius fled with as many men as he could rally to Byzantium; and the remaining part of his army went over with joy to Constantine the following day. Constantine marched immediately in pursuit of Licinius and laid formal siege to Byzantium. But it was difficult for him to force this place whilst Licinius commanded the neighbouring sea. He, therefore, gave orders to Crispus, to bring up his fleet, which by this time was anchored in various ports of Macedonia, and to attack without delay the enemy's fleet. This, under the command of Amandus, lay in the Thracian Bosphorus, (Straits of Constantinople,) and consisted of three hundred and fifty galleys of three ranks of oars, whilst that of Crispus was composed of only two hundred small vessels. Crispus, seeing the crowded state of Amandus's ships, advanced boldly against him with only eighty of his best vessels, judging that more would only be an incumbrance. Amandus bore down upon him with his whole fleet, despising his

or in any other public work, shall be immediately liberated, and that such as have been degraded from their military rank shall have the choice, either of returning to their stations, or of obtaining their regular discharge: that such as have been stripped of their nobility, and, through contempt, have been subjected to womanish and ignoble employments, shall be reestablished in their ancient privileges; and, in a word, that all who have been unjustly deprived of their liberty shall be immediately set free. As for those who have been put to death for the faith, or forced to take up their residence in foreign countries, he ordains that their property shall go to their nearest relatives, or, if no relatives appear, to the Church; and that those who are in possession of such property, whether they are private persons, or the officers of the revenue, shall immediately give it up, under pain of incurring his indignation: finally, that all houses, lands, and every other species of property, which have formerly belonged to the various churches, shall be immediately restored, and that those persons, who have purchased such property, or have obtained it by gift from the emperors, shall be under the same obligation as the others; except that, he allows to these a special claim on his goodness for their indemnification.

To further his purpose, Constantine provided, as far as possible, all the provinces with Christian governors; and, when this could not be done, he forbade such as were pagan to offer sacrifices or perform any other idolatrous act; and he extended the same prohibition to all the great officers of the state, even to the prefects of the pretorium. Desirous of erecting trophies to the cross of Christ in every direction, he wrote to the various metropolitans, exhorting them to rebuild their ruined churches and construct new ones; and he offered from the public treasury such sums of money as were necessary for this purpose.

Eusebius gives us another long rescript, written in Latin by Constantine himself and directed to the whole empire, in which he opens his mind in the fullest and most devout manner on the subject of religion, and strongly exhorts all his subjects to abandon their ancient superstitions and embrace Christianity. He declares, however, that, though he ardently desires that all yield to the truth, he will offer violence to none. (*Euseb. lib. ii. cap. 58-9 &c.*)

A. D. 324. Constantine sends Osius of Cordova to Alexandria with a letter to St. Alexander and Arius;—Osius holds a council in that city.—Arius writes to Constantine, who makes him a severe reply:—he has a conference with that emperor.

Constantine, on his arrival in the east, was early informed of the dispute between St. Alexander and Arius, and, with very great

insignificant squadron, and thinking it would be easy to surround him. But the difficulty of manœuvring in so strait a channel turned against Amandus the advantage of his numbers; for his vessels struck against each other, broke each other's oars, and became an easy prey to the ships of Crispus, which attacked in good order and were managed with the utmost dexterity. Night at length separated the combatants. The following day Amandus renewed the combat under the favour of a north wind, which, blowing in the direction of the usual current of the Bosphorus, seemed to promise him an easy victory. Suddenly, however, the wind changed into a violent gale from the south; and Crispus, availing himself of this unforeseen circumstance, again attacked the enemy and obtained a complete victory. One hundred and thirty of the enemy's vessels were taken or destroyed; and Amandus himself, with the utmost difficulty, escaped to the shore.

Licinius, on receiving the news of this unexpected disaster, passed over into Asia with his treasures, his best troops, and his most faithful adherents, and threw himself into Chalcedon. He, here, elevated to the dignity of Cæsar M. Martinianus, the master of his household; and in a short time assembled another great army. Constantine, leaving, after some time, the siege of Byzantium, followed him with the greater part of his army, which he transported in small vessels over the straits. Eusebius says that Licinius now sued for peace, and that it was granted him by Constantine on very easy conditions, but that Licinius, whose only object was to gain time, soon broke through his engagements. Be this as it may, —for Crevier doubts of this peace, and Gibbon does not even mention it,—another great battle was fought on the heights of Chrysopolis, (Scutari,) and again Licinius was totally defeated. He retired to Nicomedia; and, finding all lost, he sent his wife Constantia to her brother to implore mercy. Constantine, who had arrived before that city, granted her request; and Licinius, on the following day, laid down the purple at Constantine's feet and begged his forgiveness. Constantine treated him kindly, promised him his life, and even received him at his table. He was then sent to Thessalonica, where, soon afterwards, he was strangled by Constantine's orders. Some ancient historians accuse Constantine of a breach of faith in this action: others say that Licinius was detected in an attempt to raise fresh disturbances, and that he justly merited his fate. Thus perished the last of the persecutors of the Church.

regret, learnt the tumults and confusion which that dispute had occasioned in Egypt and Asia. He seems to have received a version of the whole affair from Eusebius of Nicomedia, who had artfully persuaded him that it was a question respecting mere names, and might easily be settled by his interference. Under this impression, and longing to see peace established amongst the Christians, he despatched his friend the great Osius of Cordova to Egypt, with a letter to St. Alexander and Arius, in which he strongly exhorted them not to quarrel about words, but to live together in peace and harmony. Osius, to obtain full and correct knowledge of the matter, assembled a council at Alexandria, from which he soon learnt that the very vitals of Christianity were assailed by Arius, and that St. Alexander was fully justified in his proceedings against him. On his return, he gave this information to Constantine, who, therefore, on receiving a letter from Arius full of bitter complaints, wrote to him, or rather published to the empire, an answer in which he severely censured him and refuted his heresy. This letter is still extant, and from its doctrinal and learned character, is thought to have been the production of Osius.

A. D. 325.—1. General council of Nice.

Constantine, finding that all his efforts to put an end to the troubles, excited by Arius and other causes in the oriental churches, had proved ineffectual, was advised by the bishops to invite to a council all the bishops of Christendom, in the hopes, that, by a decision of the whole Church, peace would be at length restored. He, therefore, sent respectful letters to all the principal bishops, both of his own dominions, and wherever Christianity had been established, inviting them to assemble for the month of June at Nice in Bithynia, which city was not far distant from Nicomedia where he then resided. Eusebius, in his artful and mutilated account of this council, says, merely, that Constantine assembled it by the advice of the bishops: but there can be no reasonable doubt that he did nothing in the affair without the consent and sanction of the bishop of Rome, whom he and all other Christians acknowledged to be the head of the Church.

Accordingly, the bishops assembled at Nice in the month of June this year, in number 318, besides a crowd of priests and deacons, —Constantine having provided them from the public treasury with the means of conveyance. The greater part of them were orientals; but there were also many from the western provinces, as also one from Scythia, one from the Bosphorus, and one from Persia. Most of them were confessors of the faith, many were renowned for their learning, sanctity and miracles, and some of them bore on their bodies the glorious marks of the torments they had suffered in the late persecution; so that never, either before or after, was there such an assembly of learning and sanctity. St. Silvester, bishop of Rome, being too old to attend in person, sent as

legates to the council two priests, Vitus and Vincentius, who together with Osius of Cordova, were appointed by him to preside in his name.

There were, besides the affair of Arius, other causes of troubles in the Church. Meletius, mentioned by us in 306, still continued his unhappy schism in Egypt; and many churches, particularly in the east, differed in opinion respecting the time of celebrating Easter. Three principal objects, therefore, were proposed to the deliberation of the council of Nice; viz. Arianism, the schism of Meletius, and the day on which Easter ought to be celebrated. These points, but, particularly the business of Arius, were discussed by the fathers in many preparatory sessions, held in the great church of Nice. Arius was cited to appear, and examined as to the doctrines imputed to him. He by no means disguised his sentiments: on the contrary, he uttered such blasphemies before the assembled bishops that many closed their ears not to listen to them, and nearly all expressed the greatest horror for them. At length, on the 19th. of June, a grand assembly was held in the largest hall of the imperial palace; and Constantine himself was present, seated, not amongst the bishops, but on a low golden seat at the head of the room, between the grand and more elevated tiers of benches, prepared for the bishops who formed the council. Amongst the bishops there were twenty two who favoured Arius, and attempted to defend him and his doctrine; but they were victoriously refuted by the Catholic disputants. Perceiving that the assembly held in the utmost horror the blasphemies, which Arius had uttered in the previous conferences, and which were contained in his impious writings, they attempted to disguise their sentiments, and, for this purpose, proposed several captious and ambiguous professions of faith respecting the divinity of Jesus Christ. To put an end for ever to the possibility of equivocation on this fundamental article of Christianity, the fathers determined to adopt a word, which would express, not only, that Jesus Christ is God,—this in a certain sense the Arians did not deny,—but that he is the same God as the Father, being of the self-same substance. This was the famous word Consubstantial, *ὁμοούσιος*; and a symbol, called afterwards the Nicene, was drawn up, in which this word was inserted, as a perpetual test of orthodoxy. Clamours were raised against this word by about seventeen of Arius's friends; but all the other bishops received it with enthusiastic applause. Constantine, seeing this unanimity of so many holy and learned bishops, bowed down to their decision as to the voice of the Church of God, and threatened to banish those, who should obstinately refuse to submit to it. This threat was sufficient for the greater part of the time-serving Arian worthies; who therefore subscribed the symbol. Only Secundus and Theonas of Libya stood out to the end, and were, therefore, together with Arius, excommunicated by the council, and banished.

by Constantine. The writings of Arius were also condemned; and Constantine published an edict, in which he commanded them to be burnt, and forbade any one under pain of death to retain even a copy of them.

The affair of Arius being settled, the council proceeded to consider the schism of Meletius. This unhappy man was treated with more mercy than he deserved. On his promising to renounce his schism, he was allowed to retain the name and quality of bishop at Lycopolis, but without exercising his functions. Those whom he had ordained were admitted to communion, and to the exercise of their orders, under condition, that they should hold rank after those who had been previously ordained in the Catholic Church, and were in communion with St. Alexander. This reconciliation was a mere feint on the part of Meletius and his followers, as appeared from their subsequent conduct.

The next grand question which engaged the attention of the Nicene council, was the time for the celebration of Easter. There had long been a diversity of discipline, on this subject, between several of the oriental churches, and that of Rome and all the rest of Christendom; the former celebrating the Pasch with the Jews, on the 14th. day of the moon of March, the others on the subsequent Sunday, the day on which Christ rose from the dead. To put an end to the confusion, which this diversity of discipline occasioned, the council unanimously decreed, that the Pasch should be celebrated by all Christians on the same day, and that this should be the Sunday subsequent to the first full moon after the vernal equinox.

The fathers of this council, wishing to establish some method for calculating the foresaid time of Easter, adopted the cycle of nineteen years,—invented seven hundred years before by Meton the Athenian,—because after that period the sun and moon return to nearly the same part of the heavens; and, from the great utility of this cycle, it was customary to write the numbers of it in the calendar in golden letters, which obtained for it the name of the Golden Number.

It is remarkable, that this decision of the council was expressed in a manner different from that which regarded Arianism. In the latter, the fathers merely say, “such is the faith of the Catholic Church,” intimating that they declared nothing new, but only what had been delivered down by perpetual tradition: in the former, they say, “we have resolved, &c.,” because this was a new ordinance respecting what had not hitherto been fixedly determined.

The council, after this, drew up and published twenty canons of discipline, which have come down to us. Socrates and his copyist Sozomen say that, it being proposed to the fathers to enact by law that bishops, priests, and deacons should put away the

wives they had taken before ordination, St. Paphnucius opposed the motion, and prevailed on the council to leave the various churches in their respective discipline on this subject. This account is admitted as genuine by Natalis Alexander, Fleury, Graveson and many others: Sandini, Orsi, and many others lean to the opinion of Baronius, that the whole story is a fiction: Tillemont seems to think that the reasons *pro* and *con* are nearly balanced. The sessions of this famous council were closed on the 25th. of August, on which day Constantine celebrated the commencement of the twentieth year of his reign. The emperor treated all the bishops with a grand entertainment in his palace, and afterwards dismissed them with magnificent presents. (*See full details of this council in Till., Fleury, Orsi, &c.*)

2. Many Meletians persist in the schism:—Eusebius of Nicomedia and Theognis of Nice are banished into Gaul by the emperor. Audius and the Quartodecimans.

Though Meletius himself made a show of obedience to the council of Nice, several of his followers persisted in the schism. They sent deputies to Constantine, to obtain leave to hold their assemblies separately; and, on their promising to receive Arius and his friends to communion, Eusebius of Nicomedia undertook to patronize them with the emperor. But Constantine rejected their petition; and, finding that Eusebius and Theognis of Nice not only favoured the schism, but, contrary to their oaths at the council, had communicated with the condemned Arians, he banished both these bishops to Gaul; and, at the same time, he published a letter to the church of Nicomedia, inveighing in severe terms against Eusebius, and exhorting the people to choose another bishop. This recommendation was attended to both at Nicomedia and at Nice, Amphion being appointed bishop of the former city, and Chrestus of the latter.

The ever restless Orientals disturbed the peace of the Church by disobedience to another grand decision of the council of Nice. These were the Audians or Quartodecimans.

Audius, from whom this schism took its name, was born in Syria, and for many years led a life of great zeal and virtue. Finding, as he imagined, that the bishops and other clergy did not lead lives worthy of their vocation, he separated from their communion, became a bishop, and instituted a sect. He and his followers soon added heresy to schism, by teaching, that God has a human form, and were, therefore, called Anthropomorphites. They were obstinately attached to the Jewish observance of the Pasch, on the 14th. of the moon of March, and refused to bend to the decision of the council of Nice. Constantine banished Audius, who was at this time eighty years of age, to Scythia; whence, afterwards, he went amongst the Goths, and preached the Gospel to them.

A. D. 326.—1. St. Alexander of Alexandria dies, and is succeeded by St. Athanasius.—Death of Meletius of Lycopolis.

Five months after the close of the Nicene council, St. Alexander of Alexandria departed this life to receive the reward of his zealous labours for the faith; and, on his death-bed, he nominated St. Athanasius to be his successor. The latter was absent at this time, having concealed himself from fear of this appointment; but, being afterwards discovered, he was elected by the bishops of the province and the people of the city, and duly consecrated bishop of Alexandria.

About this time, also, died Meletius of Lycopolis; and,—a sign that his reconciliation with St. Alexander had been only apparent,—he ordained bishop, before his death, a man called John Arcaph, who became another leader of the schism.

2. St. Helen visits Palestine and discovers the cross of Christ.—She lays the foundation of magnificent churches in that and other countries:—her death.

St. Helen was born, according to Tillemont, about the year 248, and, according to our historians, in Great Britain. When Constantine became Augustus, he immediately called her to his court and bestowed on her the title of Augusta together with very extensive possessions. She embraced Christianity with her son and became a model of perfection. She went this year to Rome with Constantine; and, though eighty years of age, conceived the strongest wish to visit the sacred places which had been sanctified by the presence of Jesus Christ. Constantine not only gave his consent to this journey, but placed at her command all the treasures of the empire, to execute any of her pious designs. Her first care on arriving at Jerusalem was to discover, if possible, the cross on which Christ had died. For this purpose, she caused to be thrown down the temple of Venus which stood over Calvary, and that of Jupiter which stood over the Holy Sepulchre; and, as the pagans, for the erection of these temples, had accumulated an immense quantity of earth over these spots, she caused all this earth to be removed and, at length, came to the bare rock, on which Christ had died, and to the cave in which he had been laid. Fresh excavations were now made in every direction and, at length, three crosses were found, as also the title which had been placed over that of Christ, and the nails where-with his sacred hands and feet had been pierced. The title and nails lay separate from the crosses but were nearer to one of them than to the others; from which latter circumstance, and also from the marks of the nails in it, it was conjectured that this was the cross which they were in quest of. However, to put the affair out of all question, Macarius, the holy bishop of Jerusalem, resolved to demand the decision from God himself, not doubting but that he would grant his request. Accordingly, the three crosses were borne,

A. D. 326.—1. Constantine forbids the combats of gladiators;—he publishes an edict to check injustice in his officers.

In the month of October of this year, Constantine published a law at Berytus, in Phœnicia, by which he forbade his subjects to defile themselves any longer with the cruel spectacles of gladiators. M. Aurelius and other wise emperors had expressed a wish to abolish these sports, but had never ventured to carry their wishes into execution. Constantine in this law ordained, that such, as it was customary to condemn for their crimes to the combats of gladiators, should in future be condemned to the mines. However, such was the furious attachment of the people to these sports, that Constantine, with all his authority, was unable to put an end to them entirely; and, as we shall afterwards see, it was reserved to the emperor Honorius to effect this purpose, on the occasion of the martyrdom of Telemachus.

Another law, or rather edict of Constantine, addressed this year to all the subjects of the empire, deserves, says Baronius, to be written on the gates of all the palaces of kings, and to be engraved in their memory. For, as the best princes are liable to have unfaithful ministers, who bring disgrace on their masters by the abuse of their power, Constantine declares, in the edict of which we speak, that he is ready to receive all the complaints, which the people may wish to make against the misconduct of governors, counts, counsellors of state, and the officers of his palace: and he exhorts all persons, of whatever condition they may be, to come without fear to his presence, provided they bring good proofs of their accusations. He promises to hear them himself and to do them justice in person: “and if it be found,” says he, “that those, who have had my confidence, have deceived me by a false appearance of integrity, I will take revenge on them both for myself and the people, and will bestow honours and riches on those who have been instrumental in undeceiving me.”

Gibbon gives a malicious turn to this law, contrary to all ancient records, by supposing it to be the effect of Constantine's jealousy of his son Crispus.

2. Constantine puts to death his son Crispus, his wife Fausta, the younger Licinius, and many others.

Tillemont conjectures that the uninterrupted prosperity which had hitherto attended Constantine, and the unlimited power which he now enjoyed, began about this time to produce in him feelings of pride, and that God, in punishment of this disposition, permitted him to fall into a variety of defects, which continued during the remaining part of his reign. For, whereas hitherto his character had been marked by greatness of soul, wisdom and piety, it now began to show symptoms of the contrary qualities. However, we are not to receive our notions on this subject from Gibbon, who seems happy in degrading the first Christian emperor, and who

in company with the bishop, St. Helen, and all the people, to the house of a lady of distinction who lay dangerously ill. The bishop touched her in succession with the two crosses which were supposed not to be the true ones, but without the least effect: but the moment she felt the touch of the third cross, she sprung from her bed in perfect health and vigour.

St. Helen sent a part of the cross to her son Constantine; and, encasing the remainder in silver, delivered it to the bishop, who was accustomed, on the anniversary of this invention, to expose it to the veneration of the people.

St. Helen, having given orders for the erection of a most magnificent temple over Calvary and the adjacent sepulchre, another on Mount Olivet on the spot whence Christ had ascended, and another at Bethlehem, returned to Rome, where she soon afterwards died. Constantine erected to her memory a most superb mausoleum, and interred her body in an urn, the largest and most beautiful the world had ever seen. This urn was discovered in the pontificate of Urban VIII., and is still to be seen in Rome.

A. D. 328. Eusebius of Nicomedia and Theognis of Nice are recalled from banishment and reestablished in their sees.

Eusebius and Theognis directed from Gaul,—the place of their banishment,—a memorial to Constantine, protesting their innocence and orthodoxy, and even attesting their adherence to the council of Nice. This memorial being supported by many secret patrons of Arius, they were recalled from banishment this year and restored to their sees. Constantine even showed them particular marks of esteem, persuaded that they had abandoned their errors and had embraced the truth. (*Till. Hist. Eccl. vol. vi. page 268.*)

A. D. 330. An Arian priest obtains from Constantine the repeal of Arius's banishment:—St. Athanasius refuses to receive him.

Eusebius of Nicomedia, though now a favourite with Constantine, did not venture to propose to him to recall Arius: but to obtain that object, which he had greatly at heart, he artfully brought in to play an instrument formed entirely according to his mind.

We observed in 321, that Eusebius had ingratiated himself into the favour of Constantia, sister of Constantine and widow of Licinius. After his disgrace and banishment, a priest, secretly infected with the Arian heresy, became also her favourite. For a long time he showed not the slightest symptoms of his concealed poison: but when his familiarity with the princess had given him

therefore, gives us the reveries of his own perverted imagination instead of documented historic narrative.

Constantine, early this year, went to Rome to celebrate the twentieth year of his reign. Whilst he was in this city, he received very unfavourable impressions against Crispus, his son, as we have already observed, by Minervina. Most authors attribute these impressions to the intrigues of his wife Fausta, who feared that Crispus would be preferred by Constantine to the three sons he had had by her. Some of these authors say, that she accused Crispus of an attempt on her virtue; others affirm that she imputed to him a conspiracy against his father. Constantine was weak enough to become the dupe of these intrigues, and, without giving the cause a sufficient examination, ordered Crispus into exile at Pola in Istria, where he was soon afterwards put to death. Helen, Constantine's mother, was inconsolable for this misfortune of her grandson, and severely reproached Constantine with it. It seems that she laid open to him the whole intrigue of Fausta and proved to him the innocence of Crispus. Some authors add, that Constantine discovered that Fausta had carried on a criminal commerce with a menial servant. Be this as it may, Fausta, was put to death by his order; and thus his visit to Rome this year was embittered by domestic calamities. He also about this time put to death the younger Licinius and many other persons.

A. D. 328. Constantine builds Helenopolis.

There was in Bithynia, between Nicomedia and Chalcedon, a village called Drepanum or Drepane, where reposed the relics of St. Lucian, martyred in 312 under Maximin. Constantine built a city in this place in honour of this saint; but, to testify his love for his deceased parent, he gave it the name of Helenopolis. It is, indeed, a fair trait in the character of Constantine, that he ever showed the greatest affection and veneration for her who had given him birth.

A. D. 330. Constantine transfers the seat of empire from Rome to Byzantium, where he builds a new city and gives it his own name:—he erects many Christian churches and destroys many pagan temples.

The contempt, which Constantine had expressed for idolatry, and the measures, which he had adopted for its destruction, had given great offence in Rome, where the senate and the greater part of the nobility were obstinately attached to their ancient superstitions. During his residence in that city in 326 these bad feelings of the Roman people in his regard showed themselves in a variety of ways, and gave him such disgust that he resolved to abandon their city altogether, and to fix the seat of his empire in one of his own construction; and he began immediately to carry his resolve into execution. He first chose for the site of his new capital a place between Trôas and the ancient

sufficient liberty, he began, by the counsel of Eusebius and his cabal, to throw out certain expressions in favour of Arius; and he played his part so dexterously, that he persuaded Constantia, that the disgrace of Arius was the effect of the jealousy of his bishop, and that he by no means held the doctrines imputed to him by the council of Nice.

Constantia entered fully into his sentiments, though she did not venture, for a long time, to speak on the subject to Constantine. At length, falling sick and being about to die, she made it as her last request that he would receive into favour the aforesaid priest, whom she presented to him, assuring him that he was a person of great piety and strict orthodoxy, and begging him to listen to whatever he should say to him for the benefit of his soul. Constantine fell into the snare laid for him by Eusebius. He received into his favour the Arian priest and gave him his full confidence. This hypocrite, having in a short time disposed Constantine for the great object he had in view, repeated to him the same assertions whereby he had deceived Constantia. He assured him that Arius had no other faith than that of the council of Nice, and added that Arius would himself convince him of this, in case he were allowed to come to his presence.

The prince was greatly surprised at what he heard; and he promised that, if Arius did in reality receive the council, he would see him with great pleasure, and send him back with honour to Alexandria. Accordingly, he wrote a very kind letter to Arius inviting him to his presence, and at the same time gave orders to the governors to supply him with vehicles for his journey. Arius soon made his appearance at court, accompanied by Euzoius, one of the deacons who had been excommunicated with him by the council of Alexandria. Constantine having asked them whether they held the Catholic faith of the council of Nice, they answered in the affirmative; and as he called for their sentiments in writing, they presented a confession of faith, protesting on oath that this had always been their belief.

This confession of faith,—accounted the second of the Arians,—had an appearance of orthodoxy; but at the same time it did not exclude an heretical sense. It merely omitted the more flagrant blasphemies, and seemed to be expressed in terms taken from the holy scripture. However, many of Arius's former friends took offence at it, and separated from his communion. This was the party which was afterwards embraced by Aetius and Eunomius.

Constantine, quite deceived by this profession of faith, and overjoyed at seeing these men enter, as he imagined, into Catholic sentiments, granted them permission to return to Alexandria. Arius, without a moment's delay, repaired to that city, and presented himself to St. Athanasius, then its bishop, demanding to be received to communion. But he found in this saint a light which saw

Ilium; but he finally fixed on Byzantium as best suited for his purpose.

Byzantium was situated on a neck of land at the western extremity of Thrace and on the strait which separates Europe from Asia. It was founded by Byzas, king of Thrace, about 658 years before the Christian era; and it stood opposite to Chalcedon, which had been founded a few years before. The extreme beauty and convenience of its situation appeared to Constantine to mark it out as a spot the most proper of all others for the object he had in view. Accordingly, assembling workmen from every part of the empire, he began the work in 326, and carried it on with such rapidity, that he this year solemnly dedicated it under the name of Constantinople. It was also called New Rome and, like the Ancient Rome, was divided into fourteen regions or quarters, and was ornamented with squares and public edifices similar to those of Ancient Rome. He established in it a senate and the magistrates and orders which were in Ancient Rome, and conferred on it all the privileges of the ancient capital. Idolatry was entirely banished from the city, and many magnificent churches were erected to the true God. The grandest of all these was that of St. Sophia, dedicated to the twelve Apostles, which at present is the principal mosque of the Turks. On every side Constantine displayed the marks of his faith: in the middle of the roof of the principal hall of the palace he caused a cross to be placed, formed entirely of precious stones enchased in gold. In the great square of the city was the statue of Constantine and another of St. Helen, and between them a cross with the inscription: "Jesus Christ, the holy and only Lord, to the glory of God his Father." In another part of the same square was a representation of the same cross which had appeared to Constantine: it was entirely covered with gold.

For the construction of the churches of Constantinople and of a great number of others, which Constantine built at Rome and in most other parts of the empire, he used the riches of the pagan temples, all which he either stripped of their treasures, or wholly destroyed. There was at Aphaca, on mount Libanus, mid-way between Heliopolis (Balbec) and Byblus, a celebrated temple of Venus, which was the school of every species of impurity. This temple Constantine ordered to be erased to its very foundations. The temple of Venus at Heliopolis was still more celebrated than that of Aphaca. Constantine by a law forbade the inhabitants to continue their impure rites in this temple; and, to induce them to adopt the practice of Christianity, he established in the city a magnificent church, the first which had ever been seen in that place. However, all his zeal and that of his immediate successors were not able to prevent the adoration of Venus at Heliopolis: this glory was reserved for St. Nonnus, in the fifth or sixth century.

through all his impostures, and a courage proof against all the efforts of his cabal. He was, therefore, rejected.

The weakness of Constantine, in thus precipitately recalling Arius, was a source of incalculable evils to the Church. (*Tal. Hist. Eccl. vol. vi. page 270.*)

A. D. 331. St. Eustathius, bishop of Antioch, and Asclepas, bishop of Gaza are deposed by the Arians.

One of the most inflexible defenders of the Catholic faith against Arianism was St. Eustathius, bishop of Antioch. Before the council of Nice had forbidden the translation of bishops from one see to another, he had been prevailed upon, much against his will, to exchange the see of Beræa (Aleppo) for that of Antioch. Perceiving the favour which Eusebius of Cæsarea showed to the heretics, he had the courage to attack him openly, reproaching him with violating the Nicene faith. This brought on a rupture between them; and the whole Arian faction vowed his destruction. Several bishops of this faction, with the two Eusebiuses at their head, assembled in a pretended council at Antioch and, having suborned a wicked woman (who afterwards declared the truth) to impute to the holy bishop a criminal commerce with her, they pronounced a sentence of deposition against him. They immediately gave information to Constantine of their proceedings, and prevailed on him to banish St. Eustathius into Illyricum. To fill the see of Antioch they translated,—contrary to the canon of the recent council of Nice,—Paulinus from Tyre to that see. This bishop, a notorious abettor of Arius, had built a magnificent church at Tyre, which was dedicated with great solemnity, and was accounted the finest church in Palestine. He survived his translation to Antioch only six months, and was succeeded by Eulalius, who also died in a short time. In the same council they deposed Asclepas of Gaza, another champion of orthodoxy, whom they accused of Sabellianism, an accusation which the Arians were accustomed to bring against all those who applied to our Saviour the epithet "Consubstantial."

A. D. 332. Persecution of St. Athanasius by the Arians.

The Arians had vowed the ruin of St. Athanasius, as their most formidable enemy; and to accomplish it, they put in practice every vile and wicked artifice. Their grand auxiliaries in their attacks on him were the Meletians, and particularly John Arcaph, the leader of that schism. These schismatics accused him to Constantine of various crimes against the state: but these accusations being proved by him to be base calumnies, Constantine in a public letter expressed his indignation against their authors. These attempts having failed to produce their effect, they had recourse to fresh and still more atrocious calumnies. They asserted that Marcarius, one of his priests, had by his orders, broken the chalice of

Constantine also ordered to be demolished the temple of *Æsculapius* at *Ega* in *Cilicia*, greatly revered by the pagans and not less a seat of abominations than the temples just mentioned.

A. D. 331. Constantine endeavours to restrain the exactions of his officers:—he builds a church at *Antioch* and another at *Mambre*.

Constantine published this year two edicts, one in September and another in November, addressed to the inhabitants of all the provinces, for the purpose of putting an end to the vexations practised by judges and their officers and by the more powerful amongst private individuals. In these edicts he forbade, under pain of death, the exactions of the various officers and servants of the judges, who required money from the people for the due performance of their functions and, without payment, would not suffer any one to have audience of their masters. He ordained, therefore, that every one should have full liberty to complain of these irregular proceedings to the governors and counts of provinces, to the end that through them he might be informed of these injustices, and inflict due punishment on their authors.

Constantine, about this time, gave orders for the erection of a most magnificent temple at *Antioch*, and committed the superintendence of the work to his second son *Constantius*. It was built in an octagonal form, was extremely spacious and lofty, and was enriched with so much gilding, that it was called the *Golden dome*.

Being informed that the people venerated with superstitious and even idolatrous rites the celebrated oak of *Mambre*, near which *Abraham* resided, and was visited by the three angels, he forbade these practices, and built a church in the place, in order that the profane assemblies might be substituted by such as were pleasing to God.

A. D. 332. War with the *Goths* and *Sarmatians*.

The peace, which the Roman empire had long enjoyed, was interrupted this year by a war with the *Goths*. This nation having quarreled with the *Sarmatians*, and being on the point of subduing them, the latter applied for assistance to Constantine, who sent against the *Goths* Constantine his eldest son. This young prince entirely defeated them on the 20th. of April this year, and destroyed more than a hundred thousand of them. Their king *Araric* or *Ariaric* was obliged to sue for peace, which he obtained by giving up his son as a hostage. Constantine, also, on this occasion put an end to the subsidies which the Romans had hitherto paid to these barbarians.

one Ischyra, a pretended priest of their party. But their most grievous accusation was that he had killed Arsenius, one of the Meletian bishops, and had cut off his hand to use it for magical operations. These accusations being carried to Constantine and supported by the Arian bishops who had his confidence, made such an impression on him, that he ordered a council to assemble at Cæsarea to examine them. St. Athanasius, knowing that this assembly was packed by his enemies, and that Eusebius, bishop of that city, presided in it, refused to present himself. This indisposed Constantine against him, and gave occasion to the council of Tyre which was afterwards assembled.

A. D. 335.—1. A council assembles at Tyre to judge St. Athanasius:—he is deposed by it and banished by Constantine to Trier in Gaul.

The two Eusebiuses, having been disappointed in their attempts against St. Athanasius by his refusal to appear in the council of Cæsarea, advised Constantine to summon a more numerous assembly at Tyre, and to force St. Athanasius to appear before it. Accordingly, he gave orders to a great number of bishops to repair to Tyre; and he commanded St. Athanasius to present himself, threatening to use violence in case he refused. The bishops assembled; but were for the most part those, whom the Arian party had chosen as favourable to their interest. St. Athanasius also went, accompanied by forty nine Egyptian bishops, amongst whom were the illustrious confessors Paphnucius and Palemon. Constantine sent Flavius Dionysius, a man wholly devoted to the Arians, to keep order. The proceedings of the council were in the highest degree irregular; and it was evident that St. Athanasius, however innocent, would be condemned by it. The first grand accusation brought forward was the murder of the bishop Arsenius; but, to the astonishment and confusion of his enemies, he produced this very bishop before the council. He was in the next place accused of having violated a virgin: and a woman was suborned to bear witness to the fact. But the wretch, having impudently charged one of his priests whom she mistook for himself, with the crime, he again triumphed over the malice of his accusers. The affair of the chalice of Ischyra was also proved to be a mere calumny.

The Arians and Meletians, in the rage of their disappointment, would have torn him to pieces, had not the civil magistrates interfered and sent him out of the city. After his departure, sentence of deposition was pronounced against him; and an account of his condemnation was sent to Constantine. The bishops, who were most active in this irregular council, were the two Eusebiuses, Theognis of Nice, Maris of Chalcedon, Macedonius of Mopsuestia, Theodore of Heraclea, Ursacius of Singedon, and Valens of Mur-

The Sarmatians but ill requited the Romans for the assistance given them; for soon after the conclusion of the Gothic war, they made incursions into the Roman territory. Constantine turned his arms against them, and forced them also to submit to the empire.

The story told by Gibbon, that Constantine, taking the field in person at the beginning of the Gothic war, was defeated by Araric, is not mentioned by any historian except Zosimus, and, therefore, is not credited by the judicious Tillemont. (*Till. Hist. des Emps. vol. iv. page 248.*)

A. D. 335.—1. Constantine confers the title of king of Pontus on his nephew Annibalianus, and that of Cæsar on his nephew Dalmatius the younger.

Before we enter on the following history, we must acquaint the reader with the state of Constantine's collateral relations; for, unfortunately, they are about to appear, in a short time, in a most melancholy point of view.

Constantius Chlorus, having repudiated Helen in 292 and married Theodora daughter of the wife of Maximinian Herculus, had by this lady, besides three daughters, two sons, viz. Dalmatius and Julius Constantius. When Constantine became master of the empire, he took charge of the education of these his half-brothers: but, lest they should make any attempt at the empire, or be in the hands of others an occasion of troubles, he caused them to live in retirement and never permitted them to reside for any long time in any particular place,—abstaining, also, from conferring on them any post or dignity. At length he gave them the title of *Nobilissimi*, with the privilege of wearing a scarlet robe bordered with gold; and, he caused Dalmatius to be made Censor, and Julius Constantius consul. Dalmatius died before Constantine, leaving two sons, viz. the younger Dalmatius and Annibalianus. Julius Constantius was married twice. By his first wife Galla he had a son, called, after his mother, Gallus; and by his second wife Basilina he had the celebrated Julian the Apostate.

Having premised this information we proceed with our history.

Under the date of 317, we mentioned the elevation to the rank of Cæsar of Constantine the eldest son of the emperor. His second son Constantius was declared Cæsar in 323, after the defeat of Licinius; and the same title was conferred on his youngest son Constans in 333. This year Constantine nominated king of Pontus his nephew Annibalianus, and conferred the title of Cæsar on his other nephew Dalmatius. Thus, there were in Constantine's family, at this time, one supreme Augustus, one king, and four Cæsars.

2. Constantine divides the empire amongst his sons and nephews,

St. Athanasius went to Constantinople to seek redress from Constantine. This emperor at first refused to hear him, as one who had been legitimately condemned: but, on St. Athanasius's demanding to be confronted with his accusers, Constantine ordered the bishops of the council of Tyre to repair to Constantinople. This order was received by them after they had left Tyre for Jerusalem. The Eusebians, relying on their interest with Constantine, contented themselves with sending six of the most bitter enemies of St. Athanasius, viz. the two Eusebiuses, Theognis, Patrophilus of Scythopolis in Palestine, Ursacius, and Valens. These, omitting the affair of the broken chalice, calumniously charged St. Athanasius with threatening to hinder the exportation of corn from Egypt to Constantinople. Though St. Athanasius and the Egyptian bishops, who accompanied him, loudly declared the accusation false, yet Constantine believed it on the word of Eusebius of Nicomedia, whom he took for a most orthodox and pious prelate; and he banished St. Athanasius to Triers in Gaul, where he arrived in the beginning of the following year, and where he was received with the utmost respect by Maximinus, bishop of the place, and by Constantine the younger, who there commanded for his father. The Eusebians proposed to Constantine a new bishop for Alexandria; but to this he absolutely refused his assent.

2. Dedication of the church of the Holy Sepulchre at Jerusalem:—great council in that city:—Arius is received by it to communion.

The church of the Holy Sepulchre at Jerusalem being now finished, Constantine ordered the bishops assembled at Tyre to repair to that city for its dedication; and to add as much splendour as possible to the ceremony, he invited a great number of other bishops to be present. The dedication took place on the 13th. of September, the anniversary of the finding of the holy cross. St. Maximus, a steady friend of St. Athanasius, was at this time bishop of Jerusalem, St. Macarius having died the preceding year.

After the dedication was over, the Eusebians and the other Arian bishops, who formed the great majority of those assembled at Jerusalem, began to treat of the affair which they had most at heart, viz. the restoration of Arius to Catholic communion. This crafty old villain had imposed on Constantine by another profession of faith, which, though it suppressed the word "Consubstantial," yet appeared quite orthodox to that emperor. However, Constantine would not decide the affair, but remitted it to the assembled bishops, exhorting them to receive Arius and his excommunicated associates to communion, in case they found them orthodox. This was the very thing the Eusebians wished for. Exercising, as they did, a complete influence over the assembly, they easily obtained a declaration that Arius's profession of faith was orthodox; and, accordingly, they received him and his associates

—Revolt of Calocerus in Cyprus.—Laws against the Jews.

The sequel of this history will show how grievous an oversight it was in Constantine to confer the same dignity on his nephews as on his sons: for, in thus elevating them, he wrought their ruin; and, by placing them on an equality with his children, he raised to them as many implacable enemies. Accordingly, their grandeur and even their lives finished with the life of him who had favoured them; and, it is highly probable, that their misfortune entailed ruin on the whole family of Constantine. This emperor imagined that he could prevent any bad consequences that might follow from the elevation of his nephews, by making the division of the empire amongst them and his sons in his life time. Accordingly, he, this year, bestowed on his eldest son Constantine all the dominions which had belonged to his father Constantius, and all the countries beyond the Alps, viz. the Gauls, Spain and Britain. Constantius, his second son, had all the east, or, to speak more exactly, Asia, Syria and Egypt. To Constans, his youngest son, he gave the greater part of the central provinces, which were Illyricum, Italy and Africa. For the department of Dalmatius he assigned Thrace, Macedonia and Achaia. King Annibalianus had for his dominions the lesser Armenia and the neighbouring provinces, viz. Pontus and Cappadocia, with Cæsarea for his capital. According to Julian the Apostate, Constantine assigned the east to Constantius, as the most eligible part of the empire, because he loved him more than his other sons, in consequence of his greater obedience and filial attention to him.

Constantine, to give stability to this division, both with respect to his sons and his nephews, confirmed it formally and solemnly in his will; but, it was understood that this division was for the present only nominal, and that Constantine would retain his full dominion over his states till his last breath.

A man, called Calocerus, who is said to have held no higher an office than that of Intendant of the camels, had the folly, about this time, to seize upon the isle of Cyprus, and declare himself emperor. This rebellion was soon put down; and, Calocerus himself, being taken, was burnt alive at Tarsus. It may be said that this was almost the only attempt at insurrection during the whole reign of Constantine.

Constantine published several laws this year against the Jews. In one of them he forbade them to exercise any species of punishment on those of their body who should embrace Christianity. In another, he ordained, that if a Jew should circumcise any slave not born of Jewish parents, such slave should be immediately set at liberty. In a third law, he absolutely forbade the Jews to have Christian slaves, and ordained, that such as violated this law should be fined, and the slaves set at liberty or surrendered to the Christian Church. (*Till. Hist. des Emps, vol. iv. page 258 &c*)

to communion, and wrote a circular to all the churches to inform them of this circumstance. But though this act was performed by the majority of the bishops, yet there were many who protested against it.

3. St. Sylvester dies on the last day of December, having sat in the pontifical chair twenty one years and eleven months.

A. D. 336.—1. St. Mark is made pope on xv. of the calends of February. (18th. of Jan.)

2. Marcellus of Ancyra is excommunicated and deposed by the Eusebians in a council at Constantinople, and Basilus is appointed to succeed him.

There was at this time a celebrated man called Asterius, who was surnamed the sophist, because he had been a professor of philosophy and the belles-lettres. He afterwards renounced these studies to become a Christian; but, in the persecution of Dioclesian, he externally renounced Christianity by offering sacrifice to idols. This man, who was eloquent and learned, became an ardent partisan of Arius, and wrote a book, replete with his blasphemies, which he made every effort to circulate in Asia-Minor. Marcellus, bishop of Ancyra in Galatia, who was a strenuous defender of orthodoxy, confuted this book by a work in which he treated the two Eusebiuses with merited severity. This was sufficient to draw down upon him the vengeance of the whole Eusebian party. They assembled in a great council at Constantinople; and, attributing to him, as was their custom with regard to Catholics, the heresy of Sabellius, they excommunicated and deposed him, appointing in his place Basilus, one of their own party.

3. Frightful death of Arius.

Arius, having been received to communion by the Eusebians in the council of Jerusalem, made his appearance, soon after, at Alexandria: but the Catholic clergy absolutely refused to communicate with him. His partisans, who were numerous, resented this treatment; and considerable tumults ensued. Constantine, being informed of these disorders, commanded him to repair to Constantinople. The bishop of this city, at this time, was St. Alexander, a man of great sanctity and an invincible defender of orthodoxy. St. James of Nisibis, who was famed for miracles, was also at this time at Constantinople. Eusebius of Nicomedia and his associates endeavoured by entreaties and false reasons to induce St. Alexander to receive Arius to communion; and, as he absolutely refused, they threatened to depose him, and to place another in his place, who would be more docile to their wishes. On this, St. Alexander and St. James of Nisibis, together with all the Catholics of the city, had recourse to God by fervent prayers,—begging his interposition in favour of his Church.

Constantine summoned Arius to his presence, and again demanded of him whether he adhered to the Nicene council and

creed. He again answered in the affirmative, confirming his words with an oath; and presented a profession of faith, which had the appearance of orthodoxy, though it excluded the word "Consubstantial," and admitted an Arian meaning. Constantine, believing him sincere and orthodox, commanded St. Alexander to receive him to communion and, on his positive refusal, expressed great indignation against him. This being the disposition of the emperor, the Eusebians determined to defy St. Alexander's opposition, and to receive Arius to communion at Constantinople in as public and solemn a manner as they had done at Jerusalem. They took this resolution on a Saturday, and appointed the following day to carry it into execution. St. Alexander, full of grief, threw himself on his knees before the altar of the great church and, during the whole night, begged of God with many tears to take either him or Arius out of this world. His prayer was heard. On the subsequent Sunday, the Eusebians, according to their resolution, were conducting Arius, in the most pompous manner, through the city towards the great church, when he was suddenly taken with an urgent call of nature. Being shown a place appointed for that purpose, he there voided all his bowels and died on the spot. The Eusebians, having long waited for him, at length entered the place and found the carcase of their hero in the foul state just mentioned. Their shame and disappointment may be easily imagined. The fact was immediately spread throughout the city; and the Catholics flocked to the church to render thanks to God for his visible interposition.

Constantine, seeing the finger of God so evidently displayed in the punishment of Arius's perjury, was at length convinced that he was really a heretic; and he became more and more attached to the Nicene creed. But, so completely had Eusebius of Nicomedia prepossessed his mind against St. Athanasius, that he still remained inflexible in his regard; nor could the great St. Anthony himself, for whom he entertained the greatest love and veneration, and who wrote to him in St. Athanasius's favour, change his resolution. However, the wretched end of Arius was the occasion of the conversion of many of his followers; and those who still adhered to him were obliged to join Constantine and all the Catholics in expressing their detestation of him.

St. Alexander died about this time, and was succeeded by St. Paul, a man young in years, but of consummate prudence, great piety, and of strict orthodoxy. Constantine, soon afterwards, banished him, on a false accusation, to Pontus. (*Till. Hist. Eccl. vol. vi. page 291 &c.*)

4. Pope St. Mark dies on the nones of October, (7th.) having sat in the pontifical chair eight months and eighteen days.

The first time that mention is made of the Pallium, in the ancient Roman Pontifical, is in the account it gives of this pope.

Hence, some authors suppose that its use began about this time.; though others are of opinion that it is much more ancient. (*Sand. life of this pope.*)

5. St. Julius I. is made pope before the ix. of the calends of November (24th. of October).

This pope distinguished himself highly by the vigorous stand he made against the Arian heresy, and by the protection he afforded to the persecuted Oriental prelates.

A. D. 337. Baptism and death of Constantine:—his religious character.

Baronius and some other authors teach that Constantine was baptized at Rome by St. Sylvester: but this story is rejected by Tillemont, Natalis Alexander, Orsi, and almost all modern historians, who hold for genuine the account given by Eusebius.

Constantine had enjoyed excellent health during the whole of his long reign, and was, this year, in such vigour of constitution, that he was preparing to march against the Persians when, soon after Easter, he became seriously indisposed. The various efforts of the physicians having failed to give him relief, he perceived that his end was fast approaching. He was at this time at Helenopolis, where, in the church of St. Lucian, throwing himself on the ground, and confessing his sins in the presence of the bishops who constantly attended him, he demanded baptism. He was, immediately, by the imposition of hands, put under the course of ceremonies which in those days always preceded the solemn administration of this sacrament. From Helenopolis he was transported to a castle near Nicomedia called Aquyrion; and there, in the most admirable dispositions, he received baptism a short time before Pentecost. St. Jerome affirms that Eusebius of Nicomedia administered to him this sacrament: but Eusebius of Cæsarea mentions no bishop in particular, though one might think, that had Eusebius of Nicomedia been the minister, he would not have omitted this circumstance. A proof of his good dispositions on this occasion is that, notwithstanding all the malicious efforts of Eusebius of Nicomedia, he gave orders, in his last will, that St. Athanasius and the other exiled Catholic bishops should be restored to their sees.

Constantine died on the feast of Pentecost, which, this year, fell on the 22nd. of May, in the sixty third year of his age and after a reign of thirty one years,—the longest that had been since Augustus. (*Till. Hist. Eccl. vol. vi. page 299. and Orsi liber xii. cap. 134.*)

The whole conduct of Constantine, from the moment of Christ's apparition to him in 312 till his death, shews how deeply Christianity was rooted in his soul. Indeed, he seemed to live for no other purpose than to establish it in the Roman empire, and to destroy idolatry. But, besides firmly believing in the doctrines of Christianity, he made the practice of its duties the principal

A. D. 337.—1. The Persians declare war against the Romans:—Constantine prepares to march against them:—his death and political character.

The peace, which the Roman empire had enjoyed since the conclusion of the Gothic war, was about this time interrupted by the Persians, who, since their defeat by Maximin in 297, had been secretly preparing to renew the war. These preparations being now made, Sapor, their king, demanded by ambassadors from Constantine the restitution of the five provinces, which Narses had ceded to the Romans; and, on meeting with a refusal, he immediately began hostilities. Constantine resolved to march in person against him; and made such mighty preparations for the expedition, that Sapor, by another embassy, begged pardon for his rash conduct, and sued for peace; which, according to Eusebius, was granted him. Soon after Easter, Constantine, who down to this period had enjoyed perfect health, and was, apparently, commencing a verdant old age, became seriously indisposed. He was transferred, for the benefit of his health, first to Helenopolis, and then to the castle of Aquyrion in the suburbs of Nicomedia; where, after receiving baptism in the most edifying dispositions, he expired, about mid-day, on the festival of Pentecost. He was aged, at this time, according to the most probable opinion, sixty two years two months and twenty five days, and had reigned thirty years, nine months, and twenty seven days,—the longest reign of any emperor since Augustus.

The interval between his baptism and his death he had employed, partly in religious exercises, and partly in making such dispositions as he judged useful to the empire. Amongst other dispositions was his will, by which he confirmed the division of the empire mentioned by us in 335. As none of his children were with him at this time, he secretly delivered this will to a priest of his particular confidence,—not knowing that he was an Arian,—with orders to deliver it without delay to his son Constantius.

Constantine's body was conveyed to Constantinople; and there lay for a considerable time, in the greatest possible state, on a golden couch in the principal hall of the palace. Constantius at length arrived and, taking charge of his funeral, caused him to be buried in the porch of the church of SS. Peter and Paul, which

business of his life. Prayer, in particular, was his favourite exercise: he every day spent a considerable time in paying this homage to God, and he never entered on any enterprise of importance without first imploring the divine assistance. If he deferred his baptism till his last sickness, it was from the fear he entertained, lest, in the midst of a wicked world, he should forfeit the purity which that sacrament confers on the well disposed. He committed, it is true, several great faults in the latter years of his reign: but these faults he most sincerely lamented, and was, no doubt, fully cleansed from them in the waters of regeneration. One of his principal faults was the confidence he reposed in the artful Arian bishops, and the aid he gave them in persecuting the Catholics. It is, however, certain, that this weakness never for a moment interfered with his strict orthodoxy. These bishops were externally united to the Catholic Church; and he was in the firm persuasion that they adhered to the Nicene creed. Hence, though he may have received baptism from their hands, he lived and died in the belief and profession of the Catholic faith; and his memory has ever been deservedly held in love and benediction by the whole Catholic world.

2. Conversion of the Iberians by a female captive.

The following interesting and edifying story is related, by the greater part of ecclesiastical historians, in the account they give of the conversion of barbarians during the life of Constantine: but Tillemont, not being able to assign to it any particular date, gives it in the general view he takes of Constantine's reign. The following is an imperfect abridgment of his account.

The Iberians were a warlike and numerous people, who inhabited the country which lies between the Caspian sea and the most western part of the Euxine, and which, at present, is called Gurgistan or Georgia. Amongst them lived a Christian female captive, who breathed in her whole conduct humility and modesty, practised great austerities, and spent all her leisure hours in prayer. Her behaviour struck the barbarians with astonishment but, for a long time, made no other impression on them. As there were no physicians in that country, it was customary with the inhabitants to carry round their sick to the houses of their neighbours, in the hopes that some one would possess a remedy for them. A certain woman, having a sick child, brought it for the foresaid purpose to the hut of the Christian captive. She laid the child on the couch of sackcloth, on which she was accustomed to spend the few hours she allowed to repose; and, having offered a fervent prayer to Jesus Christ, she restored it in perfect health to its mother. This extraordinary cure, being noised about, soon reached the ears of the queen of the country, who was herself, also, seriously indisposed. The captive was sent for but, from a motive of humility, declined going to the palace. The queen, on this, caused herself

Constantine had already destined for the place of his interment.

Tillemont, after stating in full detail, the defects objected to Constantine by the pagan historians, and after them by Gibbon, of most of which he clears him, though not of all, sums up his political character, as given by the pagan historians themselves, as follows: "he was great in mind, great in courage, great in peace, great in war, great in an infinity of qualities of body and mind, great in all things: and his principal defect was, not sufficiently to moderate the disposition which nature had given him for kindness, liberality, and every thing which is noble. Had he not had this defect, he would have appeared more than man: but, even with this excess, he benefited the state in many things, and eclipsed all his predecessors not only by the amiability which ever accompanied him, but by every quality which is beautiful and great." (*Tillemont. Hist. des Emps. vol. iv. page 280.*)

At the head of the writers, who flourished in this reign, stands Constantine himself. We have in Eusebius his long address to the assembly of the saints, besides many of his letters and edicts. Tillemont, also, gives us a list of many other letters, still extant, written on various occasions. He always showed himself the protector of the arts and sciences; and, in this spirit, he fixed on Athens an annual income of a great quantity of corn.

The Christian authors of this period were Lactantius, Commodianus and Juvenius.

Lactantius (Lucius Caelius Firmanius), called, from the beauty and purity of his style, the Christian Cicero, was originally a pagan and, as it is supposed, a native of Africa. He was appointed by Dioclesian Latin professor of Rhetoric at Nicomedia; where he was an eye-witness of that tyrant's cruelty towards the Christians. Having embraced Christianity he was appointed by Constantine preceptor to his son Crispus; which situation he held for several years. Though he resided in a splendid court, and had every means of enriching himself, yet, in the genuine spirit of Christianity, he lived and died poor, having never failed to distribute amongst the indigent whatever property he acquired. Those of his works which have come down to us are, 1. Divine Institutions in seven books: 2. On the Death of the Persecutors: 3. On the Work of God: 4. On the Wrath of God. His other works have been lost.

Commodianus (surnamed "of Gaza") wrote a book, still extant, against idolatry, which he entitled "Of Instructions," in a kind of loose verse without any attention to quantity. He had been a pagan; and, being but imperfectly instructed in the doctrines of Christianity, he confuted error more powerfully than he established the truth.

Juvenius (Caius Veccius Aquilinus) was a Christian poet, born of an illustrious family in Spain and raised to the priesthood, who wrote the life of Jesus Christ in heroic verse, a work which still

to be transported to the captive's lowly habitation; and was, immediately, cured by the process mentioned above. On hearing the zealous discourse of the captive in explanation of the wonder, she declared herself a convert to Christianity on the spot and, on returning home, became its apostle to her husband and his whole court. The king, however, remained inflexible till, on a certain occasion, being in imminent danger of his life, whilst on a hunting expedition, he vowed that, if the God of the captive would deliver him, he would embrace her faith. He had no sooner pronounced this vow than he found himself in safety. He, immediately, sent for the captive and embraced Christianity; in which he was imitated by all his court and a great part of his people. After receiving such instructions from the captive as she was able to give them, and constructing a temple, they sent a solemn embassy to Constantine to demand a bishop and clergy. The joy of Constantine was greater than if he had received the news of the conquest of a new empire. He sent them a most holy bishop accompanied with a suitable clergy; who so fully instilled into them the orthodox faith that when, afterwards, most of the oriental churches were infected with Arianism, that of Iberia preserved its faith immaculate.

Rufinus, who relates this story, says that he had it from the very mouth of Bacurius king of the Iberians, who spent some time with him in Jerusalem, in quality of general of the troops of Palestine under the Romans, and who excelled not less in piety and sincerity than he did in valour.

The illustrious captive, by whom an entire people was delivered from the captivity of the devil, but whose name is unknown, is inserted amongst the saints in the Roman Martyrology on the 15th. of December. (*Till. Hist. des Emps. vol. iv. page 297.*)

3. The court of Constantius is corrupted by the Arians.

Constantine made his will in the interval between his baptism and his death; and, as none of his children were at this time with him, he privately delivered it to the hypocritical priest mentioned by us in 330; who, having always concealed his heresy, had continued to enjoy the confidence of the unsuspecting emperor. This priest was sworn to deliver the instrument, immediately, to Constantius, who was thus, indirectly, appointed its executor. He faithfully executed his commission; and, as the preference given to Constantius by the late emperor favoured his ambitious views, this prince received him into favour, ordered him to see him frequently, and allowed him every liberty in his court. This afforded the priest an opportunity, which he was resolved not to neglect, of forwarding the interests of the whole Arian party. He began by lamenting with a feigned sorrow, in the presence of the emperor, the unhappy divisions of the Church, attributing them to the word "Consubstantial," which, he said, was no where to be found

exists, and is more remarkable for the exactitude wherewith he follows the Evangelists than for its intrinsic beauty. The famous lines praised by St. Jerome, "Thus, aurum, myrrham, Regique Hominique, Deoque dona ferunt," are from this poem.

The principal pagan author who lived at this time was the philosopher Jamblicus. Another pagan philosopher of the same name flourished a little later under Julian the Apostate; and it is uncertain, which of them wrote the works which have come down to us under the name of Jamblicus. These works are 1. The history of the life and sect of Porphyrius: 2. An exhortation to philosophy: 3. A refutation of Porphyrius's letter concerning the mysteries of Egypt: 4. An explanation of the Arithmetic of Nicomachus. (*Till. Hist. des Emps. vol. iv. page 302 &c.*)

2. The three sons of Constantine are proclaimed sole emperors:—their character.—Massacre of his principal ministers and of all his collateral relations except Gallus and Julian.

Immediately after the death of Constantine, the armies unanimously resolved not to abide by the division he had made of the empire, and to acknowledge as emperors his sons alone. The senate of Rome came to the same resolution; and, accordingly, his three sons were proclaimed Augustuses on the 9th. of September this year, with an exclusion from this title of Dalmatius and Annibalianus. Constantine was at this time twenty one years of age, Constantius twenty, and Constans only seventeen.

Of these three, Constantine bore a distant resemblance to his father. He was of a benevolent disposition and showed great bravery in war; but he was ambitious, fiery and imprudent. Constans merited the love of the virtuous by the decided protection he afforded to the Catholic Church; and though some pagan historians have attributed to him many great defects, others represent him, on the whole, as a great and good prince. As for Constantius, he was altogether a weak and presumptuous character,—the slave of flatterers,—provided they persuaded him that he was their master.

Soon after their proclamation, a most tragic event took place: for the army massacred Constantine's principal ministers and favourites, together with all his collateral relations except his two nephews Gallus and Julian. Amongst the ministers who fell on this occasion were Ablavus, prefect of the pretorium, and the patrician Optatus. Ablavus deserved his fate: for he had shamefully abused the confidence of his master by his pride and oppression of the people. Optatus seems to have had no other fault than that of having been a favourite, and of having married Constantine's sister Anastasia. The circumstances of Ablavus's death are curious. Constantine, who had the highest opinion of him, left him to Constantius, as his counsellor: but Constantius, as if in compliance with the desire of the army, deposed him from his office of prefect of the pretorium; upon which he retired to a pleasant country seat in

in the Scriptures; and he inveighed against St. Athanasius and the other Catholic prelates; in all which he was seconded by Eusebius of Nicomedia, Theognis, and Theodore of Heraclea.

But before he ventured to make a direct attack on the emperor himself, he thought it important to gain over his court. This, in the true oriental style, was crowded with eunuchs; and Eusebius, himself a slave and an eunuch, was Constantius's first minister. He was a man, according to all historians, of the most flagitious character, and had acquired such an ascendancy over the weak mind of Constantius, that the people jocosely said "that the emperor had great interest with him." Eusebius was easily won over to Arianism; and the other eunuchs soon followed in his train. Thus a powerful Arian cabal was formed at the court of Constantius, which completely domineered over him; and thus, as St. Athanasius observes, effeminate creatures, whom the Church by her canons banishes from her ministry, became her masters; whilst those who were called bishops, were mere instruments in their hands. The evils, which now befell the oriental churches, were the consequence of this unnatural state of things.

As for the empress, who, about this time, fell into the snares of the Arians, together with almost all her ladies of honour, we are not acquainted with her name; and only know that she was the cousin-german of Constantius, being the daughter of Julius Constantius, and sister of Gallus and Julian. (*Till. Hist. Eccl. vol. vi. page 300 &c.*)

A. D. 338.—1. Constantius becomes an Arian.—Confusion in the oriental churches.

The Arian priest, mentioned last year, having gained over the court of Constantius, soon corrupted the faith of that emperor himself; who, from this time till his death, publicly professed the Arian heresy. The greatest confusion now ensued in the oriental churches: for the Eusebians openly spread their abominable tenets in every direction and, by violence and calumny, persecuted all those who opposed them. But Arianism was, for the present, confined to the dominions of Constantius; whilst all the west, from Illyricum to Spain, as also its two emperors, adhered firmly to the council of Nice.

2. St. Athanasius and the other exiled Catholic bishops are recalled.

Constantine had given orders before his death, and had also made it a clause in his will, that St. Athanasius and the other exiled Catholic bishops should be restored to their sees. His sons, having had a meeting in Pannonia, for the purpose of dividing anew the empire, carried these his orders into execution by common consent: for Constantius, though an enemy of these bishops and particularly of St. Athanasius, did not venture, on the present occasion, to offer any opposition to this measure. St. Athanasius,

Bithynia. Soon afterwards, Constantius sent to him several military officers, instructing some of them to present to him letters in his name, and to use the same ceremonies, as it was customary to observe towards the emperors. Ablavus, not doubting but that they were going to raise him to the empire, received the letters with an air of haughtiness, and asked where was the purple. They replied that their orders were confined to the delivery of the letters; but that there were others in the antechamber with further instructions. Ablavus, supposing that there was nothing to fear, ordered them to enter; and, immediately, instead of clothing him in the purple, they fell on him and cut him in pieces. It seems that they even deprived him of burial.

Constantine's half-brother Julius Constantius, his two nephews Dalmatius and Annibalianus, and also five other nephews, whose names are unknown, fell victims to the savage fury of the soldiery; whose pretext was to prevent dissension and civil war. Gallus, the son of Julius Dalmatius, and his brother Julian alone escaped. The former was spared because, being very young and sickly, he seemed to afford no room for apprehension: the latter was saved by Mark, bishop of Arethusa, who concealed him in the sanctuary and under the very altar. No author has attributed this cruel massacre to Constantine or Constans: but Constantius is accused of it not only by Socrates, St. Jerome, and St. Athanasius, but by Zosimus and Julian the Apostate. (*Till. Hist. des Emps. vol. iv. page 312 &c.*)

A. D. 338.—1. Fresh division of the empire by the sons of Constantine.

A new division of the empire became necessary after the murder of Dalmatius and Annibalianus. Accordingly, the three sons of Constantine had a meeting in Pannonia, some time in July this year, when the following arrangements were agreed on. The states of Annibalianus were ceded to Constantius, as also Thrace and Constantinople. Constans joined Macedonia and Greece to his former possessions. Constantine seems to have acquired but very little on this occasion; and this was the cause of the quarrel which afterwards took place between him and Constans.

2. The Persians recommence the war against the Romans:—they besiege Nisibis but are obliged to retire.

The Persians who, as we observed last year, had obtained a peace or truce from Constantine, availed themselves of the absence of Constantius, who had departed from the east to take charge of his father's funeral, and again commenced hostilities. They were joined by a large party in Armenia, which had rebelled against their king and had forced him to take refuge amongst the Romans.

This Persian war continued during the whole reign of Constantius, and did not finish till the disastrous end of Julian the Apostate.

therefore, was sent back by Constantine to Alexandria, where he was received with incredible joy by its inhabitants. Marcellus of Ancyra, Asclepas of Gaza, and St. Paul of Constantinople were also recalled: but, as the sees of the two former had been filled, in their absence, by Arian intruders, they experienced much difficulty in taking possession of them.

3. Death of Eusebius of Cæsarea:—he is succeeded by Aca-cius.

Eusebius of Cæsarea, so often mentioned by us in the history of Arianism, was born about the year 264 and, as it is supposed, in Palestine. He added to his name that of Pamphilus, from the martyr of that name, with whom he had long lived in great friendship. In the council of Tyre he was publicly accused by St. Potamon of having prevaricated in the persecution of Dioclesian. He was raised to the metropolitan see of Cæsarea in Palestine in 314. We have had frequent occasions of seeing how much he favoured Arius and his cause; from which circumstance, and from some of his writings, it is the general belief of ecclesiastical authors, that he was himself an Arian,—though he subscribed the council of Nice and always carefully concealed his heresy from Constantine. He was one of the most learned men that ever lived, having, it is supposed, read every work of importance that existed in the Greek language. His works were numerous; of which some have perished and many have come down to us. Of these his principal one is his history of the Church, from the birth of Christ to the council of Nice,—a work which has merited for him the title of the Father of ecclesiastical history. (*See a full account of him and his works in Tillemont Hist. Eccl. vol. vi. page 39. and in Butler's note on St. Eustathius, May 16th.*)

Eusebius, dying this year, was succeeded by his disciple Aca-cius surnamed the One-eyed, because he had lost one of his eyes. He was a very clever and learned man, but deeply infected with Arianism; and he figured, for a long time, as the very chief of that party.

A. D. 339.—1. St. Paul is driven from his church of Constantinople, and Eusebius of Nicomedia is substituted in his place.

The Arians did not suffer St. Paul to remain, for any long time, in possession of his see of Constantinople, to which, as we observed last year, he had been restored. Eusebius of Nicomedia had his eye on this situation: for, as Nicomedia had ceased to be the residence of the emperors, his ambitious and worldly soul could love that see no longer, and aspired to one where, as before, he

tate and the ignominious peace then concluded. It proved, on the whole, unfavourable to Constantius, whose military talents were of a very inferior order, and who, foolishly, involved himself in theological questions, instead of giving due attention to this war.

One of the first enterprises of Sapor, after the renewal of hostilities, was the siege of Nisibis; but, having in vain attacked the place for sixty three days, he was obliged to lead back his army, greatly diminished by the sword and pestilence, into his own territories.

Nisibis was situated in the northern and most fertile part of Mesopotamia, about two days journey west of the Tigris, on the river Mygdonius and at the foot of mount Masius. According to St. Jerome, it was the Achad of Genesis, (*Gen. x. 10.*) one of the most ancient cities in the world, built by Nimrod, together with Babylon and Edessa. It is called, at present, Nesbin, in the Diarbek. It was strongly fortified, being surrounded with a double thick wall of bricks, and two deep and wide fosses. Lucullus laid siege to it, and took it by surprise. It was surrendered by the Romans to the kings of Armenia. Artabanus, king of the Parthians, having made himself master of it, gave it to Izates, king of Adiahene, by whom he had been reestablished in his kingdom. It was retaken by Trajan, abandoned by Adrian, and finally restored to the Romans under M. Aurelius. Septimius Severus honoured it with the title of colony. It was the bulwark of the eastern part of the empire against the invasions of the Persians, though it cost the Romans much blood and treasure. It stood three sieges in the reign of Constantius; and attributed its deliverance, on these occasions, more to the prayers of its holy bishop St. James than to its garrison and fortifications.

As soon as circumstances would permit, Constantius hurried back to Asia; but, for some time, he was not able to march against the Persians, in consequence of the state of the army. Discipline seemed to have expired with Constantine: for the soldiers, having no confidence in the military talents of Constantius, mutinied against him. At length, however, he restored some order amongst them; and, being reinforced by a large body of Goths, and having gained over some of the Saracen tribes, he advanced into Armenia, which he soon reduced to obedience, and thence to the confines of Persia. (*Till. Hist. des Emps. vol. iv. page 318.*)

A. D. 339. Various laws published this year.

Constantine the Great had endeavoured to check the ambition of those, who, by money or intrigue procured honourable titles. This abuse still subsisted; and the titles had in such a manner multiplied exemptions, that the municipal functions ran a risk of being abandoned. The three emperors made efforts to remedy this disorder. They regulated the form and order of the nomination to municipal offices; they declared those only exempt who did not

might be in close contact with the court. By his intrigues, therefore, a pretended council was assembled at Constantinople, to which city Constantius had returned from Persia; and, St. Paul being deposed, Eusebius was appointed by the emperor to that see, in open violation of the Nicene canon.

2. The Eusebians, ordain Pistus bishop of Alexandria:—they send deputies to pope Julius, and letters of accusation against St. Athanasius to the three emperors.

The return of St. Athanasius to his see roused all the fury of the Eusebians; who, justly, considered him an irreconcilable enemy. They renewed, therefore, all their ancient calumnies against him, and invented new ones. Pretending that the see of Alexandria was still vacant,—because, as St. Athanasius had been deposed in a council, he could not, they said, be restored without another and still more numerous one,—they proceeded to fill this vacancy by a new bishop. The person they chose was Pistus,—a priest who had been excommunicated together with Arius in the councils of Alexandria and Nice,—and they caused him to be consecrated by Secundus of Ptolemais, who had also been excommunicated on the same occasions. Pistus, however, never obtained possession of this see.

Knowing how important it was to obtain the sanction of the holy see to their proceedings, they deputed to pope St. Julius the priest Macarius and the deacons Martyrius and Hesychius with letters, in which they stated all their calumnious accusations against St. Athanasius, Asclepas of Gaza and Marcellus of Ancyra, and requested the pope to receive their new bishop Pistus to his communion. They also wrote in the same strain to the three emperors. Constantius credited their calumnies; but the two western emperors rejected them with indignation. (*Orsi. lib. xii. cap. 9.*)

A. D. 340. St. Athanasius sends deputies to Rome with a synodal letter.—The pope, at the request of the Eusebians, consents to assemble a council at Rome, and summons both parties to that city.

St. Athanasius, to make head against the formidable attack, mentioned by us in the preceding article, assembled a council of nearly a hundred bishops, from lower Egypt, Thebais, Pentapolis and Libya. This council drew up a long synodal letter, addressed to pope Julius and all Catholic bishops, and representing the true state of the controversy between St. Athanasius and his antagonists. St. Athanasius sent deputies to pope Julius with this letter, and also with authentic documents in proof of its contents. These deputies, on their arrival in Rome, so triumphantly exposed the calumnies of the Eusebians, that Macarius left Rome under the pretext of sickness, and his companions, to cover their confusion, demanded that the cause should be tried by the pope in a council. The pope immediately assented to their proposal; and sum-

possess twenty four acres of land, those who had entered the clerical state with the consent of the municipal body, and a few others who were distinguished by their employments.

By a law published on the 31st. of March this year, the emperor Constantius revived the ancient law, observed, inviolably, by the pagan Romans themselves till the reign of Claudius, by which uncles were forbidden to marry their nieces. Nerva had annulled the decree of the senate which abrogated this law in favour of the marriage of Claudius and Agrippina; but a false interpretation of the law had been introduced, according to which it was supposed to forbid the marriages only of maternal uncles with their nieces and not of paternal ones. Constantius, therefore, by the law of this year, absolutely forbade any one to marry the daughter either of his brother or sister; and he even condemned to death those who should be guilty of so abominable an incest.

By a law of the 13th. of August, Constantius ordained, that if a Jew bought a slave of a nation and religion different from his own, he should immediately forfeit such slave to the public exchequer; and that he should even be put to death, if it were found that he had circumcised him.

Another law, attributed to Constantine, subjected adulterers to capital punishment: for though, previously, adultery was a capital crime, it had, generally, been punished only by banishment and confiscation. The law in question ordained, that these sacrilegious violators of the sanctity of marriage should, like parricides, be sewed up in sacks and cast into the sea, or be consumed by fire; and it absolutely forbade any appeal whatsoever to be admitted, to prevent the immediate execution of criminals of this kind, when their crime was fully proved.

A. D. 340. Death of Constantine:—Constans becomes master of his states.

In the division of the empire, made after the death of Constantine the Great, Constantine, his eldest son, obtained, as we then observed, but a small accession to his former dominions. The discontent he conceived on this account was fomented by some of his principal officers, particularly by a tribune called Amphilocheus; and, having in vain endeavoured to obtain what he called justice from his brother Constans by negotiation, he resolved to have recourse to arms. He collected, therefore, a numerous army, left Gaul and, crossing the Julian Alps, advanced to the neighbourhood of Aquileia, which was in the dominions of his brother. Rash and precipitate by temper, he spread his troops over the country rather like one who had already conquered it, than as an invading enemy. The generals sent against him by Constans, who himself remained in Dacia, knew how to take advantage of his imprudence. Leaving a large body of their men in ambuscade, they

moned the contending parties to Rome. The Catholics cheerfully obeyed the summons; and a great number of bishops and priests, immediately, flocked to Rome, from Thrace, Syria, Phœnicia, Palestine and other quarters: but the Eusebians, though they had called for the council, refused to appear, knowing that this council would be free from secular control, and that nothing would be decided in it but according to justice and truth.

Tillemont and Baronius are of opinion, that St. Athanasius went to Rome on this occasion: but Pagi thinks it certain that, though summoned, he could not abandon his church in its present circumstances; and that he did not go to Rome till after the pretended council of Antioch, the following year. Orsi is of the same opinion.

A. D. 341.—1. An Arian Council assembles at Antioch, on occasion of the dedication of the new church.—St. Athanasius is again condemned; and Gregory, the Cappadocian, is substituted, by violence, in the see of Alexandria.—St. Athanasius flies to Rome.—Formularies and canons of the council of Antioch.

The Eusebians despairing of effecting the ruin of St. Athanasius by means of the Roman pontiff, resolved to act by their own authority. An opportunity, favourable to their wishes, presented itself. The grand temple, begun by Constantine the Great in 331, was now finished; and Constantius repaired to that city for its dedication. In imitation of his father with respect to the church of the holy sepulchre at Jerusalem, he summoned bishops, from every quarter, to the ceremony. Ninety seven prelates, mostly Arians, assembled, of whom the principal ones were Eusebius of Constantinople, Flaccillus of Antioch, Theodore of Heraclea, Narcissus of Neronias, Macedonius of Mopsuestia, Maris of Chalcedon and Acacius of Cæsarea of Palestine. These worthies and their associates, after the dedication was over, formed themselves into a council, for the express purpose of expelling St. Athanasius from Alexandria. All the old calumnies were again brought up: but their chief article of accusation was his return to his church without the decree of a second council. They, of course, resolved, that he must be removed from his usurped situation; and that a legitimate bishop must be ordained in his place. Pistus was by no means to their mind: he had neither abilities or courage to maintain his post. They at first fixed their eyes on Eusebius of Emesa, an Arian, indeed, but a most clever and learned man, and of irreproachable manners: but he declined the dignity. Another person appeared quite suited to their purpose. This was Gregory, a Cappadocian, who had studied for some time at Alexandria, and had been particularly favoured by St. Athanasius, but who had, ungratefully, joined the Arians and Meletians against him. He was solemnly consecrated bishop of Alexandria; and sent off by Constantius to take possession of that see. To escort and support him,

advanced with the remainder against Constantine. A battle ensued, in which the troops of Constans purposely gave way. Constantine, sure of victory, as he imagined, warmly pursued them; when, the party which lay in ambuscade suddenly appearing, he was surrounded, totally defeated and slain. His body was thrown into the river Elsa, which runs near Aquileia, but was afterwards transported to Constantinople and buried in the imperial sepulchre.

Constans, immediately, took possession of his brother's dominions, and thus became emperor of all the west; and thus the whole Roman world was divided between the two surviving brothers.

A. D. 341. Constantius fortifies Amida in Mesopotamia.—The Franks ravage Gaul.—Great earthquakes in the east.

Whilst Constantius was employed in dedicating the new temple of Antioch, this year, and in supporting the Arian faction, the Persians made an inroad into Mesopotamia. To cover that province, he added new fortifications to the town of Amida. This place was a mere village when Constantius, at that time only Cæsar, surrounded it with walls, that it might serve as a retreat to the neighbouring people. It was situated in the northern part of Mesopotamia, at the foot of Mount Taurus, between the Tigris, which here forms an elbow, and the river Nymphæus which, flowing at the north of the town, enters the Tigris at a small distance from it. The emperor committed the defence of this place to the ninth legion, called the Parthic, and to a considerable body of its inhabitants. It afterwards became the metropolis of Mesopotamia, properly so called, as Edessa was that of Ostroene.

The western empire was, this year, no less troubled than the eastern. The Franks, passing the Rhine, made an irruption into Gaul, and spread terror in every direction. Libanius, on occasion of this irruption, speaks of them in the following terms: "they are formidable by their number, but still more by their valour: the frosts of the north are more agreeable to them than the mildest climates: peace is to them a calamity, a distemper: their happiness, their natural element is war: when conquerors, they pursue incessantly; and, when conquered, they fly only to return, immediately, to the charge: constantly harrassing their neighbours, they allow them not time to take off their helmets: to be in repose, is for them the severest captivity." Constans marched against these warriors, and engaged them in several battles; but, till the following year, he gained no considerable advantage over them.

This year was also remarkable for many terrible earthquakes in the eastern provinces, which lasted nearly the greater part of the year, and destroyed many cities.

Constantius sent with him, as prefect of Egypt, Philagrius, a man of blood and violence, who had already distinguished himself by these qualities in the affair of Ischyra and the Meletians.

Great was the astonishment and grief of the Catholics of Alexandria, who were entirely ignorant of the transactions at Antioch, when, on the arrival of the new prefect, an imperial edict appeared affixed in the public places, declaring that Gregory was appointed, by the emperor, bishop of that city. After expressing in the strongest and most public manner their protest against this measure, they flocked to the churches, in order to implore God's assistance against this Arian invasion. The scenes of violence and bloodshed, which now took place, cannot be detailed in a compendium like this, and would appear incredible, were they not attested not only by the Christian but by the pagan authors of those times. St. Athanasius was particularly aimed at; but he escaped by a particular and almost miraculous providence. After wandering some time in the neighbourhood of Alexandria, he repaired to Rome, and threw himself under the fostering wings of pope Julius. But, before he left Egypt, he addressed a letter to all orthodox bishops, in which he describes the evils which the Arians had brought on the Church, and strongly exhorts them to courage and firmness.

After the departure of Gregory to Alexandria, the council drew up three formularies of faith, which appeared to exclude Arianism; but which purposely suppressed the word *Consubstantial*, and were intended to wean the people by degrees from the orthodox belief. It is the second of these formularies which, properly speaking, bears the name of the formulary of Antioch or of the Dedication; and it was afterwards adopted by the Semi-Arians at Seleucia in 359.

As for the famous canons, in number twenty five, which bear the name of the council of Antioch, and which formed a considerable part of the ancient ecclesiastical discipline, there are various opinions respecting their origin. Some authors assert that, of the ninety seven bishops who met at Antioch, the majority were Catholics, and that the canons in question were drawn up whilst they were in the assembly; but that, afterwards, the Arian party formed a separate synod, in which they condemned St. Athanasius, and elected Gregory the Cappadocian. This hypothesis is rejected by others, who with the celebrated brothers Ballerini believe, that most of these canons were drawn up by a Catholic synod of Antioch, held the following year, but which, being but an obscure one, has been confounded with the more notorious one of the Dedication. Tillemont thinks it probable, that some of these canons were edited in a prior council of Antioch. (*See Mansi's note on Graveson. xccv. iv. colloq. 3. and Till. Hist. Eccl. vol. viii. page 317.*)

2. Council of Rome in the cause of St. Athanasius and the other persecuted prelates.

As soon as St. Athanasius had arrived in Rome, pope Julius despatched into the east two priests, as legates, viz. Elpidius and Philoxenus, with letters, in which he again urged the oriental prelates to appear in Rome, on a certain day, to substantiate their charges against St. Athanasius and his associates. But, instead of obeying his summons, they detained his legates till the day appointed for the council had passed and, consequently, till themselves had decided the cause; though, as Socrates observes, there was a canon forbidding the churches to decide any thing without the consent of the Roman pontiff. St. Julius, therefore, held the appointed council. It consisted of more than fifty bishops, amongst whom are supposed to have been Osius of Cordova and Vincent of Capua, who had presided in the name of St. Silvester at the council of Nice. The cause of St. Athanasius being thoroughly examined, he was pronounced innocent; as were, also, Marcellus of Ancyra,—after he had given in an orthodox profession of his faith,—Asclepas of Gaza, St. Paul of Constantinople and many others; who were all received by the pope to communion and, as Socrates and Sozomen say, restored by him to their respective bishopricks by virtue of the prerogative of his see.

Before this council was concluded, the pope's legates arrived from the east with an insolent and lying letter from the Eusebian bishops. At the request of the council, the pope answered these prelates by a letter, worthy, says Tillemont, of the Chief of bishops, and one of the most beautiful monuments of antiquity. (*Till. Hist. Eccl. vol. viii. artic. St. Jul.*)

3. Death of Eusebius of Constantinople.—St. Paul is restored by the Catholics, and Macedonius is substituted by the Arian faction.—Death of St. Paul the first hermit.

Eusebius of Nicomedia did not long enjoy his usurped see of Constantinople,—being called by God, this year, to give an account of the evils he had caused to the Church of Christ. The inhabitants of Constantinople, who were, almost all, firmly and ardently attached to the orthodox faith, testified the greatest joy for this event and, immediately, reinstated their beloved bishop St. Paul. But, at the same time, the principal leaders of the Arian faction established Macedonius bishop of Constantinople. This man, famous for his cruelties, and for giving name to the heresy which denied the divinity of the Holy Ghost, as we shall afterwards see, was at this time advanced in years, and had long been a priest of this church. When St. Paul was appointed to this see, Macedonius brought against him an accusation so visibly calumnious, that himself abandoned it; and he was reconciled, apparently, with St. Paul.

This year died St. Paul the first hermit and was buried, at his own request, in a cloak of St. Athanasius, as a sign of communion with him.

A. D. 342.—1. Tumults at Constantinople on occasion of the two bishops.—Hermogenes, general of cavalry, is slain by the Catholic party.—St. Paul is again banished; and Macedonius is put in possession of the church, with much bloodshed.

The restoration of St. Paul and the establishment of Macedonius occasioned great troubles at Constantinople. The Catholics were determined, at all hazards, to support their pastor; and the Arians were equally resolved to depose him, in favour of Macedonius. Hence, daily scuffles ensued; and many citizens lost their lives. This state of things coming to the ears of Constantius, who was at this time at Antioch, he gave orders to Hermogenes, the general of his cavalry, who was on his march towards Thrace, to touch at Constantinople, in his way, and to remove St. Paul from that city. He attempted to execute his commission by violence; which so enraged the people, that they overpowered his guards and killed him. Constantius, on this, flew to Constantinople, though it was the depth of winter, resolving to inflict an exemplary punishment on its inhabitants; but, on their humbly expressing sorrow for what had happened, he contented himself with reducing to one half the corn allowed them by his father Constantine. St. Paul withdrew for the present from the city; and Constantius, offended because Macedonius had been appointed without his concurrence, refused to sanction his election; though he allowed him to perform his episcopal functions in a church built by himself.

After the departure of Constantius, St. Paul ventured to appear again amongst his people. On receiving this news, Constantius sent a written order to Philip, the prefect of the pretorium, to depose him and to install Macedonius in the see. The first part of his order he executed without much difficulty; for, having invited St. Paul, under a false pretext, to his lodgings, he caused him to be privately put on board a ship, and to be conveyed to Thessalonica; whence he was transported, first to Singara in Mesopotamia and then to Emesa in Phœnicia. Philip now mounted his chariot and, with Macedonius at his side, moved towards the great church, accompanied by a large body of soldiers. A great multitude, on this, flocked to the church to see what would take place; and, as the soldiers could not make their way through the crowd, they fell on it sword in hand and made a terrible slaughter. The number of those who were killed, partly by the soldiers and partly by pressing on each other, is said to have been more than three thousand. Such was the sanguinary manner in which Macedonius ascended the episcopal throne of Constantinople.

2. The Eusebians draw up a new formulary of faith, in an assembly at Antioch, and send deputies with it to Constantine:—they are rejected by this emperor.

The grand manœuvre of the Arians at this time was to conceal

their poison under ambiguous professions of faith: for they were aware, that the whole western Church and by far the greater part of the eastern detested the doctrine of Arius, and were in communion with St. Athanasius. Laying aside, therefore, the three formularies, drawn up, last year, at Antioch, they again assembled in the same city, and drew up another which appeared to approach still nearer to the orthodox faith, though it contained not the word *Consubstantial*. By the order of Constantius and, as it is said, at the request of Constans, deputies were sent with this formulary to the last mentioned emperor in Gaul. The deputies were Narcissus, Maris, Theodore of Heraclea and Mark of Arethusa in Syria. But their efforts were in vain: Constans saw through all their artifices, and became more and more sensible of the injustice of their proceedings against St. Athanasius. (*Till. Hist. Eccl. vol. vi. page 326.*)

A. D. 343. Heresy of Photinus.

About this time appeared another heretic, by name Photinus. He had been deacon in the church of Marcellus of Ancyra; and, being a learned and eloquent man, he was afterwards promoted, with great applause, to the bishopric of Sirmium. His morals down to this period had been irreproachable: but now, carried away by pride, he began to give scandal by the irregularity of his conduct and, like so many others, soon added heresy to his other vices. With Sabellius he denied the distinction of persons in the Trinity; and taught with Artemon, that Christ had no being before his birth from Mary, and that he was conceived and born in the usual manner. But, though these were old and condemned heresies, he dexterously gave them a new form, to impose more easily on the world; and from him his disciples took the name of Photinists.

The Eusebians themselves condemned Photinus in their late synod of Antioch. (*Tillemont.*)

A. D. 344. Sapor, king of Persia, begins a most cruel persecution of the Christians.

The persecution of the Christians by Sapor, king of the Persians, is famous in ecclesiastical history; and, according to St. Jerome followed by Tillemont, commenced this year. We must refer our readers for the details of this long and terrible persecution to Alban Butler, in his lives of many of the martyrs who suffered on this occasion: we can only say, in general, that the vast number of persons of every sex and condition,—amounting by name, according to Tillemont, to sixteen thousand,—who shed their blood for the faith in this persecution, is an evident proof, not only of the great extent of Christianity in Persia at this time, but of the sanctity of its professors.

A. D. 346. Council of Milan, and discomfiture of the Arian deputies.—The two emperors assent to the convocation of a general council.—St. Athanasius is called by Constans to Milan:—effects of his abode in Rome.

This year a considerable number of bishops met at Milan, to deliberate on the state of the Church. The Eusebians, in whom the letter of Julius had worked no change, sent deputies to this synod with a new and longer profession of faith. The deputies were Eudoxius of Germanica, Macedonius of Mopsuestia, another bishop called Martyrius and Demophilus of Berea. The assembled bishops rejected their formulary, and called on them to condemn Arius and his doctrines in express terms. This they refused to do, and in great anger left the synod.

Pope Julius and other bishops, amongst whom were the great Osius of Cordova and Maximinus of Trier, now represented to Constans, how necessary it was to convoke an œcumenical council, as the only means of overcoming the obstinacy of the Eusebians. Accordingly, Constans wrote on this subject to his brother; and it was agreed on between them, that a general council should be assembled.

Constans had as yet never seen St. Athanasius. Desirous, therefore, of being personally acquainted with so great a man, he requested him by letter to come from Rome to Milan. The saint obeyed; and had a conference with him, in which he gave him full satisfaction as to the causes of his persecution.

St. Athanasius had now been in Rome nearly four years. During this long residence, he had been employed in frequenting the sacred assemblies of the faithful and in diffusing amongst them a love for a retired and solitary life. For it is said, that on this occasion he gave the first grand impulse to the cœnobitical and heremital life in the western church, by his account of the monks and hermits of Egypt and Palestine.

A. D. 347.—1. Council of Sardica.

The two emperors, as had been agreed on, sent orders to the bishops of their dominions to meet in a general council. The place fixed on for the assembly was Sardica, (now Sophia, the capital of Bulgaria,) a town in lower Mæsia, on the confines of the two empires. To this place flocked bishops from every country of the east and west, in number, according to most historians, nearly three hundred. Amongst them were seventy six or eighty Eusebians, of whom

A. D. 346. Various events since 341.

As we could not conveniently mention under their respective dates the few events of the three preceding years, we will give them in this place, together with those of the present year.

Constans, who had engaged the Franks in 341 without any decisive success, had better fortune the following year, when he obliged them to repass the Rhine. It would seem, however, that he obtained this success rather by negotiation and money than by arms. He next year visited Britain in the depth of winter, and drove back to their haunts the northern barbarians who had invaded that province.

In 344, the city of Neocæsarea in Pontus was destroyed by an earthquake; and nearly all its inhabitants perished. The only buildings which escaped were the church and episcopal residence, built by St. Gregory Thaumaturgus; and to this extraordinary exception the bishop and his clergy, together with some few others who happened to be in the Church, owed their lives.

In 346, another great earthquake nearly ruined the island of Rhodes, and swallowed up the city of Dyrrachium on the coast of Greece so entirely that not a vestige of it was afterwards seen.

In the present year, a great earthquake shook Rome for three days and nights, and caused great damages in various towns of Campania. Theophanes says expressly, that twelve towns of that province were ruined by it.

This year, Sapor, king of Persia, made a second attempt on Nisibis. But, the prayers of its holy bishop, St. James, were an invincible bulwark which defied all his efforts and, after protracting the siege for three months, he was obliged to retire with disgrace.

Seleucia, distant about forty stadia from the mouth of the Orontes and nine miles from Antioch, where all the commerce of the country was carried on, was, down to this year, of most difficult and dangerous access, on account of the many rocks, which partly lay concealed beneath the water, and partly bulged out from the coast. Constantius, at a vast expense, threw this port into an entirely new figure, and rendered it safe and commodious. To effect this purpose, he was obliged to excavate a large basin in the rock, and to cut through a long mountain. (*Till. Hist. des Emps. vol. iv. page 334 &c.*)

the chiefs were Theodore of Heraclea, Narcissus of Neronias, Stephen of Antioch, Acasius of Cæsarea in Palestine, Menophantus of Ephesus, Ursacius of Singedon, Valens of Mursa, Maris of Chalcedon and Macedonius of Mopsuestia. Pope Julius, not thinking it prudent to leave Rome on the present occasion, deputed Osius of Cordova, and the priests Archidamus and Philoxenus to preside in his name.

The principal object of this council was the same as that of Rome in 341, viz. not to deliberate on the point of faith,—for that had been clearly and definitively settled at Nice,—but to examine, and pass judgment on the controversy between the Eusebians and St. Athanasius and the other bishops. Osius, therefore, called on the Eusebians to bring forward and make good their charges against these prelates, offering them a full and impartial hearing, and promising them all justice. But, as they perceived that the secular power, by which alone they had hitherto prevailed, was here wanting, they obstinately refused the invitation and, shutting themselves up in the imperial palace, would not suffer any of their number to go to the council or even to the church. However, two of them, viz. Macarius from Palestine and Asterius from Arabia found means to escape out of their hands; and they joined the council, expressing their disgust at the violence they had suffered, and declaring that there were many others who were disposed to come over but were deterred by the menaces of their companions. At length, the Eusebians pretending to have received from Constantius the news of a victory over the Persians, left Sardica, and retired to Philippopolis in Thrace, for the purpose of holding a separate assembly.

The retreat of the Eusebians was at once a strong presumption of the falsity of the crimes imputed by them to their enemies, and of the truth of those of which they themselves were accused. However, lest their very flight should afford them a fresh pretext for persecution and calumny, the council waved this presumptive proof, and proceeded to a rigorous examination of the whole question. The result was, that the sentence pronounced at Rome in favour of St. Athanasius, Marcellus of Ancyra, Asclepas of Gaza and others, was ratified, and the Eusebians were convicted of violence and calumny. The council, therefore, pronounced the condemnation of the chiefs of the faction, hitherto tolerated by the Church, viz. Theodore of Heraclea, Narcissus of Neronias, Stephen of Antioch, George of Laodicea, Acasius of Cæsarea in Palestine, Menophantus of Ephesus, Ursacius of Singedon and Valens of Mursa. These eight were deposed and cut off from the communion of the faithful; as were also the three usurpers of the sees of Alexandria, Ancyra and Gaza.

The council communicated this decision to the whole Church by four synodal letters, viz. one to the two emperors, one to pope

Julius, one to bishops in general, and another to the churches whose bishops had been reestablished.

There were some in the council who moved that a new symbol of faith should be drawn up: but this proposal was rejected with indignation, for the reason specified above.

The council of Sardica also drew up twenty canons of discipline, or, according to the Latin text, twenty one, which have come down to us. The first of these forbids the translation of bishops. The third, fourth and seventh agree, that any bishop, deposed by a synod in his province, has a right to appeal to the bishop of Rome.

The council of Sardica was œcumenical and general, not only in its convocation, but also in its celebration and conclusion: but, it is not named separately amongst the general councils, because it is considered the Appendix and explanation of the council of Nice.

2. The Eusebians hold a council at Philippopolis:—they address a letter to the churches in justification of their conduct, and excommunicate pope Julius, Osius &c.

Philippopolis, to which city the Eusebians had retired, was in the dominions of Constantius. Here, therefore, they were at liberty to proceed to any violent measures which their malice might suggest; for they knew that the emperor would cordially support them. Accordingly, they formed themselves into a mock council; and commenced their sessions with a letter which, to conceal their shameful flight from the place of the general council, they dated from Sardica, and which they addressed to their Arian brethren and, as they pretended, to all the Catholic bishops and clergy in the world. In this letter they again pronounced sentence of excommunication against St. Athanasius, Marcellus of Ancyra, Asclepas of Gaza, St. Paul of Constantinople and St. Lucius of Adrianople. But they vented their rage in a particular manner against the council of Sardica, which had excommunicated the chiefs of their party. Pope Julius, they knew, had borne by his legates a leading part in this council, as he had, also, declared against them in his council of Rome. Him, therefore, they excommunicated; and thus dared to commit a crime “which,” says Baronius, “every execrable heresy had hitherto thought itself forbidden even to touch on.” With St. Julius they excommunicated Osius of Cordova, Protogenes of Sardica, Gaudentius of Naissa and Maximinus of Triers.

At the end of their letter they published a formulary of faith, which seemed to differ no otherwise from an orthodox profession, than by omitting the word *Consubstantial*. But, this omission was, in those critical times, of the greatest consequence: for, the word *Consubstantial* was the only sure test by which the Catholic could be distinguished from the Arian.

Great were the violences which these men committed every where in the dominions of Constantius, after their departure from Philipopolis. At Adrianople, through which city they passed on their way to Asia, the clergy and people refused to communicate with them. This so irritated them, that they carried their complaints to Constantius, by whose orders, ten workmen, employed in the manufactory of arms, were put to death by decapitation. St. Lucius, bishop of that city, who had been banished through their intrigues by Constantine, and again in the present reign, and who, after the council of Sardica, had ventured to return to his flock, was seized and banished a third time, and died of his sufferings in his exile.

In Egypt and every other quarter, the Eusebians practised similar violences against all those who were thought to favour St. Athanasius or his cause. Guards were placed, through their suggestion, at the gates of Alexandria, to prevent his entrance into that city; and they even obtained from the emperor orders to the magistrates, that in case he or certain priests whom they named should be found in the city or territory, they should be put to death without further trial.

As for St. Athanasius, finding how affairs stood in the east, he retired to Naissa, a celebrated town in Upper Dacia; where receiving letters from Constans to meet him in Aquileia, he went to that city, and remained there till his return to his church in 349.

3. Council of Milan.—Photinus is condemned.—Deputies are sent to Constantius in favour of St. Athanasius &c.

Soon after the council of Sardica, a numerous council, over which the pope's legates presided, was held at Milan,—where the emperor Constans resided,—for the double purpose of carrying into execution the judgment of the council of Sardica, and of condemning Photinus. This heretic had been already condemned by the Eusebians in their council of Antioch in 342, as we have already observed; but the western church had not yet passed sentence on him. In the present council, therefore, he was excommunicated and deposed; but his flock was so attached to him, that he retained his see till his second condemnation in 351.

Ursacius and Valens, excommunicated by the council of Sardica, appeared before the council of Milan and, retracting their error, begged for readmission to communion: their request seems not to have been granted for the present. (*Tillem.*)

The fathers of this council, knowing that St. Athanasius and the other bishops could not take possession of their sees without the consent of Constantius, deputed to that emperor two bishops, viz. Vincent of Capua and Euphrates of Cologne. The emperor Constans wrote a letter to his brother by these deputies, in which he strongly urged him to reestablish St. Athanasius and the other bishops in their sees; and he threatened him with war in case of refusal.

A. D. 347. General idea of the Persian war.

The Persian war had now continued nine years. No event of importance seems to have occurred during this time, except the two sieges of Nisibis, already noticed by us: but the general idea given by historians of its various campaigns is by no means favourable to Constantius. Lihanius says that, having a fine army and every other requisite for conquest, except the heart and head of a captain, he seemed to have undertaken this war, not to vanquish the Persians, but to give them an opportunity of vanquishing: that, every year, the enemy began operations in spring by besieging some fortress, whilst he always waited for summer; and that he then crossed the Euphrates, and spread out on its banks a magnificent army in some spot, where he could neither see the Persian batteries, nor hear the cries of the besieged. His chief solicitude was to learn, whether the Persians were approaching; and this, not for the purpose of meeting them, but of fleeing from them,—making all his military science to consist in avoiding battle. At the end of each campaign, the monarchs returned to their respective territories; Sapor, laden with spoils and captives, and Constantius, fortunate, in his own opinion, at not having suffered greater losses.

Such was the character of every campaign; and whilst Sapor was employed in counting his prisoners, Constantius was amusing himself with the games of the circus, and in distributing crowns to those who had gained victories in them. He accustomed his soldiers to fear death, to make little account of the shame of fleeing, and to sleep peaceably in their tents, whilst their best friends were either slain or carried off prisoners. Hence, a cloud of dust was sufficient to put them in alarm, from the fear that the Persians were upon them.

This view of the war, given by Lihanius, is probably exaggerated, in order to flatter his master Julian the Apostate; but it is in substance the same that is given by all other historians. For, they agree, that Constantius succeeded well enough in civil wars, but was unfortunate in foreign ones, particularly when he commanded in person. Eutropius says, that in the Persian war he suffered many and great losses, that his towns were often besieged and taken, his armies cut in pieces, and that all the battles he had with Sapor were so many defeats. Ammianus, St. Jerome and Festus hold the same language. (*Till. Hist. des Emps. vol. iv. page 321 &c.*)

A. D. 348.—1. Constantius recalls St. Athanasius and the other bishops.—Malicious contrivance of Stephen, Arian bishop of Antioch, to ruin the credit of the western deputies.—Stephen is deposed, and the eunuch Leontius is ordained in his place.

The deputies of the council of Milan, having arrived at Antioch, where Constantius usually resided, delivered to him his brother's letter. To support them, Constantius had sent with them an officer of high rank, called Saliannus, who was noted for his virtue and piety. Constantius, embarrassed as he was with the Persian war, did not dare to incur his brother's displeasure; and, therefore, he consented, however reluctantly, to recall the banished prelates. It is said, that this measure was recommended to him even by his Arian bishops, who saw the necessity of giving way for the present.

But, Stephen, the Arian bishop of Antioch, was not of the opinion of his brethren; and he had recourse to a most diabolical contrivance to put an end to the negotiation by ruining the credit of the deputies. He engaged a young man, called by the people from his noted profligacy, Onagros, (wild ass,) to introduce, by night, a courtesan into the chamber of one of the deputies, and to place near the house a band of his companions, as witnesses of the bishop's immorality. By bribing the porter of the house, he introduced the woman into the apartment of Euphrates, the elder of the deputies. But the stratagem entirely failed: for, the alarm being given by the bishop, the courtesan and seven of Onagros's fellows were apprehended on the spot, and soon afterwards Onagros himself; and, all of them being brought to their trial, at the stern requisition of Saliannus, the detestable plot of Stephen was brought to light, and his malicious intentions frustrated.

Stephen's infamous conduct was too notorious to be suffered to go unpunished: and, therefore, the Eusebians, who had placed him over their party in that church, were obliged by Constantius to excommunicate and depose him. But, they contrived to lose nothing by his removal: for, they immediately substituted in his place, in open violation of the canons, an eunuch, called Leontius, a thorough Arian from the very commencement of that heresy, and a man of scandalous deportment.

After this event, Constantius restored to their sees St. Paul of Constantinople, Marcellus of Ancyra and Asclepas of Gaza. He gave orders, also, for the restoration of St. Athanasius; but these orders were not carried into execution till the following year.

2. Constantius reunites to the Church the Donatists of Africa.—I. council of Carthage.

Constantius sent, this year, into Africa Macarius and Paul with alms for the poor, and with orders to put an end, if possible, to the Donatist schism. Their efforts were crowned with success. The more obstinate of the schismatics were banished, and the others entered into the bosom of the Church; so that the schism ceased,

A. D. 348. Battle of Singara.

The Persians, after the last siege of Nisibis, had made a truce with the Romans; but, Sapor soon broke this truce and made vast preparations to renew the war. Constantius, on his side, assembled what troops he could, and advanced into Mesopotamia. The Persians crossed the Tigris, without opposition, on three bridges, and encamped in the neighbourhood of Singara; which town was situated near the Tigris, to the south of Nisibis and at no great distance from it, and was one of the principal bulwarks of Mesopotamia.

The camp of the Persians was pitched in an advantageous situation, where there was abundance of water, and was surrounded with a fosse and high rampart, which they began and finished in one day. It was at this time the height of summer, and the heats in that climate were excessive.

Whilst Sapor was deliberating which way, next, to bend his march, he learnt that the Roman army was approaching and was only seven or eight leagues from his encampment. On receiving this news, he posted numerous archers on his rampart and on the neighbouring heights, drew up a large body of heavy armed horse in front of his camp, and with the remainder of his immense army advanced towards the Romans. After the armies had been for a considerable time in sight of each other, Sapor, the better to see the Roman army, caused himself to be elevated on a shield; when terrified, as it is said, by the view of the compact, well arranged, veteran legions of his enemy, he gave orders for an immediate retreat. Julian the Apostate adds, that, despairing of victory he recrossed the Tigris with a few horse, and left the conduct of the army to his son and heir. The Romans pursued with great slaughter; and had a sure victory in their hands, had they listened to the prudent orders of Constantius. These were, to halt till the morning; for the men were fatigued by their pursuit, which had lasted from mid-day till evening, and were fainting from excessive thirst. But, entertaining a mean idea of Constantius's military talents, they refused to obey; and, following the enemy to their camp, they stormed it and took possession of it. All discipline now ceased, as if the battle was over; and the soldiers spread themselves over the camp, intent only on plunder and refreshment. The Persians who had been posted on the neighbouring heights and those who had escaped from the camp, perceiving this state of the Romans, fell on them during the night, made a terrible carnage amongst them, and turned their victory into a defeat. In the confusion of the battle some enraged Roman soldiers seized Narses, the son and heir of Sapor,—who had been made prisoner when the camp was taken,—and put him to death, having first scourged him.

But, though the Persians had the advantage on this occasion, yet, as they had lost, besides their king's son, a very great number of men, they retired into their own territories and broke down the bridges over the Tigris.

till Julian the Apostate recalled the banished bishops.

On this occasion and, either this or the following year, was held, at Carthage by Gratus, the Catholic bishop of that city, a council of all Africa, which is called the 1st. of Carthage. There are extant fourteen canons of this council; of which the first forbids the rebaptization of those who had been baptized in the faith of the Trinity.

A. D. 349. Death of Gregory the intruded bishop of Alexandria.—St. Athanasius, having taken leave of the pope and Constantians, returns to his church by the way of Antioch and Jerusalem.—Retraction of Ursacius and Valens.—Council of Sirmium against Photinus.

About ten months after Constantius had given his consent, at Antioch, for the return of the banished bishops to their sees, Gregory, the usurper of the see of Alexandria, departed this life. He had been supported, for seven years, in his usurpation, by the duke Balacius, a violent Arian, who had exercised every species of violence against the Catholics. The great St. Anthony wrote from his mountain to this officer, threatening him with divine vengeance if he did not alter his conduct. He received St. Anthony's letter with contempt, spat on it and threw it on the ground,—sending him word that he would make him, also, and his monks feel the effects of his power. But, God soon revenged the affront offered to his servant. Balacius riding out in company with the prefect Nestorius, the horse of the latter, which was remarkably tame, suddenly turned on the duke, and bit him so severely in the thigh, that he survived only three days. This accident filled all Egypt with joy; and the people of Alexandria rose in a tumultuous manner against the hated Gregory and tore him to pieces.

St. Athanasius, in the mean while, was still at Aquileia: for, though invited by Constantius, he was unwilling to return to Alexandria, whilst Gregory was there, lest some disorder should ensue. But, Divine Providence having removed that wicked usurper, and Constantius having pressed him by three letters to take possession of his see, he left Aquileia and began his journey into the east. He visited Rome on his way, to take leave of pope Julius. The holy father received him with extreme joy; and wrote by him a letter to the Alexandrians, in which he passed on them the greatest encomiums for their steadiness in the Catholic faith, and congratulated with them on the return of their holy pastor. From Rome St. Athanasius went to Milan to take leave of the emperor Constantian, and to thank him for his kindness to him; and he then repaired to Antioch to meet the emperor Constantius. The bishops, in every part of his journey, gave him letters of communion. He was received by Constantius with every external sign of perfect reconciliation; and, when he departed, this emperor sent the strictest orders to his officers in Egypt to erase from the public records all

documents that stood against him and those of his communion, and to place them on a perfect equality with others. Whilst at Antioch, he carefully avoided the communion of Leontius. When Constantius asked, as a favour, that he would allow the Eusebians to have a church at Alexandria, he sagaciously eluded this demand by requesting, in return, a church, at Antioch, for the Catholics. For, Constantius having consulted his bishops on this subject, these, knowing how dangerous such a concession would be to their party, advised him to desist from his demand.

From Antioch St. Athanasius went to Jerusalem; where all the bishops of Palestine, except two or three, received his communion, in a council held by St. Maximus, bishop of that city. He thence proceeded by Pelusium to Alexandria; and was received with incredible joy, not only by its inhabitants, but by the bishops of Libya and Thebais who flocked thither from every quarter.

A great many Arian bishops now returned to the communion of St. Athanasius, retracting their heresy and calumnies, and expressing their sorrow for them. Of these, the most remarkable were Ursacius and Valens, who signed, at Rome, a public instrument, in which they abjured Arianism, and declared false and calumnious all they had said against St. Athanasius. These prelates had long been his bitter enemies: but, finding that the two emperors, the whole western Church and the greater part of the eastern had declared for him, they resolved to accommodate themselves to circumstances,—being men on whom interest and temporal views exercised a far greater influence than religion. The pope had not, perhaps, every motive to trust to the sincerity of their repentance on the present occasion: but, reflecting how great a blow their retraction would be to the Arian heresy, of which they were the principal support in the west, he granted them the pardon they humbly begged, and admitted them to communion.

Tillemont places in this year, and after the aforesaid recantation, a council of the western bishops at Sirmium, for the purpose of removing Photinus from that see. For, though peace had been restored to the Church in general by the recall of St. Athanasius and the other bishops, this prelate continued to disturb it in Illyricum by endeavouring to spread his impious doctrines. He had already been condemned and deposed both by the Eusebians at Antioch, and by the Catholics at Milan: but, he had so fascinated the public mind by his eloquence, and had formed so strong a party, that, notwithstanding his condemnation and deposition, he had maintained himself in his see. The present was a third attempt to remove him. Again he was condemned and again deposed; but again he set every effort at defiance. The western bishops, therefore, contented themselves with denouncing him to the eastern churches, which they did by a circular letter. (*Till. Hist. Eccl. vol. vi. page 347.*)

A. D. 350.—1. Death of St. Maximus bishop of Jerusalem.—St. Cyril succeeds in that bishopric.

St. Maximus, bishop of Jerusalem, did not long survive the council, mentioned last year, which had received St. Athanasius to communion. Dying about this time, he was succeeded by St. Cyril, one of the most illustrious amongst the ancient fathers.

St. Cyril was born at or near Jerusalem about the year 315. He had great abilities, which he improved by an excellent education, particularly in ecclesiastical matters. He was ordained priest by St. Maximus, and was appointed by him to prepare the catechumens for baptism. This employment occasioned his celebrated catechetical discourses. These are twenty three in number, viz. eighteen addressed to catechumens before baptism, and five addressed to them after they had received that sacrament.

2. St. Paul is again driven from his see of Constantinople, is banished and put to death.—Aetius and his impieties.

The emperor Constans having been assassinated, at the beginning of this year, by the orders of the usurper Magnentius, his brother Constantius was left in full liberty to follow his inclinations in favour of the Arians. The first who experienced the effect of these bad inclinations was St. Paul of Constantinople. The emperor sent an order to Philip, the prefect of the pretorium, to expel him from his see and to replace Macedonius. He absconded or fled: but, he was taken and banished to Cucusus, a small town on the confines of Cappadocia and Armenia, in the deserts of Mount Taurus. Here, loaded with chains he was confined in a dungeon, and left to perish from want of food. Being, however, found alive at the end of six days, he was strangled; and a report was given out that he had died of sickness.

About this time appeared on the stage a new character, famous in the history of Arianism. This was Aetius. He was born in Coelo-Syria of mean parents and, for some time, exercised the trade of a brazier. Being punished for a knavery practised by him in this occupation, he abandoned it, and became, first, a quack doctor, and afterwards a sophist. He was an avowed Arian, or, if possible, worse than an Arian; for, he is said to have taught that faith alone is required for salvation, and that the most abominable actions are only innocent necessities. Going to Antioch he was received favourably by the bishop Leontius; who ordained him deacon and appointed him a preacher of his church. There lived at Antioch, at this time, two zealous laymen, called Flavian and Diodorus, who, though they communicated with Leontius, adhered steadily to the orthodox faith. These represented to Leontius how unfit a person of Aetius's character was for the situation of deacon; and they threatened to denounce him to the emperor Constantius,—who had gone into the west,—if he did not remove him. Upon this he deposed him from the deaconship, though he continued still to favour him.

A. D. 350.—1. Magnentius usurps the purple in Gaul.—Constans is slain.—Vetranio is proclaimed emperor in Illyricum, and Nepotian is slain by Magnentius, and Vetranio is deposed by Constantius, who prepares to attack Magnentius.

The two famous legions called, from having been raised by Maximinian Hercules and Dioclesian Jovius, the *Herculians* and *Jovians*, who formed the imperial guard, were commanded, at this time, by count Magnentius. He was, originally, a German and a slave; but, having obtained his freedom from Constantine the Great, and having received a good education in Gaul, he had risen from the rank of a common soldier to his present dignity.

Constans lived sometimes at Milan, and sometimes at Trier, or at *Sibraete* (Autun) in Gaul. He was, in the beginning of this year, at the last mentioned place; where, he was accustomed to leave public affairs to the management of his ministers, in order to indulge himself in his favourite amusement of hunting. On a certain occasion he had gone for this purpose to a considerable distance; and Magnentius, who had long entertained the wish to supplant him, thought this a favourable opportunity for carrying his treason into execution. He gained over to his purpose count *Marcellinus*, the Intendant of the finances, and several of the principal officers; and, during a banquet which *Marcellinus* gave to celebrate the birth day of his son, he caused himself to be proclaimed emperor, and seized on the imperial palace and treasury. The soldiers and people of Autun, won over by large sums of money distributed amongst them, readily joined in the revolt. Constans, on receiving this news, fled towards Spain, in the hopes of embarking in some port for Italy; but he was overtaken at *Helena*, (before Constantine's time, *Illiberis*.) at the foot of the Pyrennees, by a troop of light horse and, being abandoned by every one except a generous Frank called *Laniagaisus*, he was violently taken out of a sanctuary and put to death.

This revolt of Magnentius took place on the 18th. of January this year, Constans being in the thirtieth year of his age and the thirteenth of his reign. This emperor had never been married.

Magnentius, in a short time, became master of the whole western empire, except Illyricum. In this province, Vetranio the general of the infantry, instead of acknowledging him, was prevailed on by the army, which was greatly attached to him, to assume the purple. He was at this time far advanced in years, and was so ignorant, that he could not even read. It is said, that Constantina, the widow of Annibalianus, put on him the purple with her own hands. He, immediately, informed Constantius of his elevation, protesting, however, that he would consider himself, merely, as his lieutenant, and calling for troops and money against Magnentius. Constantius acknowledged his title, and sent him the succours he required,—resolving, however, to dispose of him in a

very different manner, when circumstances would allow him so to do.

About the same time, Nepotian, son of Eutropia sister of Constantine the Great, placed himself at the head of a band of slaves, gladiators and similar persons and, making himself master of Rome, was declared emperor by the senate. But his reign was of very short duration: for, Magnentius having sent against him a body of regular troops, Rome was taken, and he and his mother were put to death, after he had reigned only twenty eight days. Magnentius, on this occasion, deluged Rome with blood. Indeed, during his whole usurpation, he exercised every where the most brutal cruelties, and practised the greatest extortions and injustices.

Constantius, who was at this time engaged in the Persian war, on learning the state of affairs in the western empire, threw into the principal fortresses of Mesopotamia strong garrisons and plenty of provisions and military stores, and marched towards the west with a powerful army. Crossing the Hellespont, and taking possession of Constantinople, he fixed his head quarters, for some time, at Heraclea. Whilst he was there, he received an embassy from Magnentius and Vetricio: for the latter, distrusting the sincerity of Constantius's recognition of his title, had made a league with the former, and was at the head of a powerful army in Illyricum, with the intention of preventing Constantius from entering that province. The ambassadors represented to him the power of his two rivals, and how uncertain would be the issue of a war. They proposed, therefore, that to avoid the effusion of blood, each emperor should retain his title of Augustus and the territories he actually possessed, whilst Constantius should enjoy a pre-eminence of rank. Constantius seemed at first to listen favourably to these overtures: but, soon afterwards, pretending to have had, in his sleep, a vision of his father Constantine, and to have received orders from him to revenge the death of Constans, he broke off the negotiation. Having by the rapidity of his motions, secured the important pass of Succus in Mount Hæmus, before Vetricio could reach it, he entered Lower Mæsia and advanced as far as Sardica. Vetricio marched against him with superior forces: upon which, Constantius, not venturing to hazard a battle, proposed to him to abandon Magnentius, and to make with him a separate alliance; and he offered, on this condition, to confirm his title of Augustus. Vetricio acquiesced, and joined his forces with those of Constantius. The latter, by his secret emissaries and money now endeavoured to alienate from Vetricio the affections of his soldiers; and, having reason to believe that he had succeeded, he craftily represented to his unsuspecting colleague, how profitable it would be to the interests of them both, to hold a general assembly of the army, for the purpose of animating the soldiers against the common

enemy. The old and simple Vetranio fell into the snare. The soldiers assembled; and the two emperors took their stand together, unarmed, on a tribunal, in order to harangue them. To Constantius, as the senior emperor, it belonged to speak first. His discourse, though it referred, directly, only to Magnentius, was indirectly levelled against every one who should presume to invade the rights of the heirs of Constantine. This its tendency was perfectly well understood by Vetranio's soldiers; and, as they had been previously indisposed against their emperor, they joined the other troops in a loud acclamation that Constantius alone should reign; and the whole army, without mentioning Vetranio, proclaimed Constantius Augustus. Vetranio now perceived that he was ruined. Making, therefore, a virtue of necessity, he publicly took off the diadem and purple and laid them at Constantius's feet. Constantius treated him with the utmost kindness. He assigned him an honourable retreat at Prussa in Bithynia, and afforded him the means of living not only in comfort, but even in splendour. He survived his deposition six years, which he spent, it is said, (for he was a Christian,) in the exercise of piety and charity. (*Till. Hist. des Emps. vol. iv. page 364 &c.*)

2. Third siege of Nisibis.—Sapor is again repulsed.

Sapor, taking advantage of the departure of Constantius into the west, assembled a mighty army from his own dominions and from India, and crossed the Tigris. Knowing that he could never get possession of Mesopotamia till he had taken its strongholds, he sat down before Nisibis, with a certainty, as he imagined, of revenging the insults he had received before that place. Its governor, at this time, was Lucillianus, a brave and skilful officer; and its garrison and inhabitants, knowing the fate which awaited them should the place be taken, were resolved to make the most obstinate defence. For seventy days, the Persian king in vain put in execution all the usual modes of assault, and added to them new and very terrible inventions: he could neither make a practicable breach in the walls, nor storm them by escalade. At length, the waters of the river Mygdonius, which ran through the town, were by his orders, thrown into a mighty dam, excavated purposely above the town by his numerous pioneers and workmen; and, being suddenly let out, they rushed with such violence on the walls, that they threw them down in an extent of one hundred and fifty feet. The Persians rushed on to the assault, but were repulsed with an immense loss of men, horses and elephants; and Sapor, on the following day, was astonished at seeing a new wall raised, during the night, by the besieged, inside the ruins of the old one. Still Sapor persisted on; when the holy bishop St. James, viewing from the Persian army, begged God to humble their pride by gnats. Instantly, clouds of these insects descended on camp, and so annoyed their various animals, that

A. D. 351.—1. Apparition of a cross over Jerusalem.

On the 7th. of May, this year, a glorious phenomenon was seen at Jerusalem. About nine o'clock in the morning, a cross, shining more brightly than the sun, appeared over the city, and extended from Golgotha to the mountain of Olives. It was not a transient appearance, but lasted for several hours, and was witnessed by Christians, Jews and infidels, in a word, by all the inhabitants of Jerusalem. The Christians flocked to the churches to return thanks to God for this manifestation of the glorious instrument of redemption; and a great number of Jews and pagans were converted to the faith. St. Cyril gave immediate information of this event to Constantius, in a letter still extant.

2. Valens and Ursacius retract their retraction.

Constantius, having become master of Illyricum at the close of last year by the deposition of Vetrano, the Eusebian bishops conceived hopes of again throwing the Church into confusion, and of gratifying their hatred of St. Athanasius. They began their manoeuvres by inducing Valens and Ursacius to retract their declaration against Arianism and in favour of St. Athanasius. These unhappy prelates pretended that their recantation had been extorted from them by violence. All the great leaders of the faction now rallied around Constantius, whom they easily persuaded, that the union of so many bishops with St. Athanasius was a mere cabal, and that the good of the state required that it should be dissolved. The state of his affairs not allowing him to go the lengths he desired, he contented himself, for the present, with causing as many bishops as possible to sign a certain document against St. Athanasius.

3. Arian council of Sirmium against Photinus.—1st. Sirmium formulary.

The emperor Constantius fixed his residence at Sirmium after the deposition of Vetrano; and, having sent his generals against Magnentius, he awaited in this city the issue of the war. As Photinus still maintained his post, notwithstanding his repeated condemnations, Constantius resolved to expel him; and for this purpose assembled in council the oriental and other bishops who accompanied him. The most famous of these bishops were Narcissus of Neronias, Theodore of Heraclea, Basil of Ancyra, Eudoxius of Germanica, Demophilus of Berræa, Ursacius of Singedon and Valens of Murcia, all leading characters in the Arian faction.

The council, having convicted Photinus of holding the doctrines of Sabellius and Paul of Samosata, again deposed him; and Constantius sent him into exile, in which he died. In his place was ordained Germanicus, a man from Cyzicus, and wholly attached to the Arian party.

growing ungovernable and frantic, they threw the whole army into confusion. Sapor now returned into his dominions, where, being for a long time engaged with other nations, he left the Romans in repose. (*Tillemont.*)

A. D. 351.—1. Some account of Gallus and Julian, sons of Julius Dalmatius.—Gallus is declared Cæsar for Asia by Constantius, and Decentius for Gaul by Magnentius.

We observed under the date of 337, that, in the general massacre of the imperial family, Gallus and Julian, sons of Julius Dalmatius, escaped. Gallus was at that time twelve years of age, and so sickly that he was not expected to live; Julian was only six years old. Constantius, who had no children, gave a good education to these youths, on whom depended the duration of the imperial family. Gallus showed very inferior talents and had but little inclination for study: Julian, on the contrary, had great natural acuteness and an excellent memory, and was passionately fond of learning from his very infancy. The first tutor of the latter was the famous Eusebius of Nicomedia; but, as he died soon after his nomination to this employment, Julian was entrusted to a Scythian eunuch, called Mardonius,—a man well versed in the belles-lettres and philosophy. Under the eye of this tutor, who was of an austere disposition and inspired similar sentiments into his pupil, Julian frequented the public schools of Constantinople, whilst Gallus attended those of Ephesus. They were both baptized whilst very young. When Gallus was twenty years of age, and Julian fourteen, they were sent to Marcellum, an imperial castle in Cappadocia, not far from Cæsarea, which had every commodity that could render it an agreeable residence. Here they lived in a species of confinement, but in princely grandeur, and were furnished with masters of all the sciences. In particular, Constantius took care that they should be well instructed in the principles of the Christian religion. They were even ordained lectors, and read the holy scriptures publicly to the people. Gallus was sincere in his profession of Christianity; but Julian had already imbibed an inclination to idolatry, which, however, he carefully concealed.

As Constantius was obliged by his war with Magnentius to remain in the western part of the empire, he, this year, drew these young men out of their confinement; and, whilst he allowed Julian to follow his studies in any place he might choose, he nominated Gallus Cæsar, and appointed Asia for his government, giving him, at the same time, in marriage, his sister Constantina,—the widow of Annibalianus,—and assigning him Lucillianus as general in chief of his armies.

Magnentius, on his side, nominated his brother Decentius Cæsar, to defend Gaul against the barbarians who had invaded that great force and were committing in it the greatest depredations.

The first of the three famous formularies of Sirnium was drawn up in Greek in this council, by Mark bishop of Arethusa, and, besides the symbol, contains twenty seven anathemas. St. Hilary examines this formulary, in his book on synods, and explains it in a Catholic sense: but, St. Athanasius confounds it with other formularies openly Arian, because in it, the Son is neither said to be Consubstantial to the Father, nor even similar to him; nay, in the seventeenth anathema, he is said to be subject to him.

This was the formulary, according to our best divines, which was subscribed, afterwards, by pope Liberius. (*Till. Hist. Eccl. vol. vi. page 352. and Tournely de Trinit.*)

4. St. Ephrem, the Syrian, begins to come into notice.

About this time we find, in the ancient authors, the first mention of the celebrated St. Ephrem, called by the orientals the prophet of Syria and the doctor of the world. He was a native of the territory of Nisibis; and, being baptized at the age of eighteen, he gave himself up to a penitential life in a monastery of his own country, and in company of a holy man called Julian. He was in Nisibis during its third siege by Sapor; and it was he who prevailed on the holy bishop St. James to pronounce his malediction on the besieging army. After the death of St. James, he repaired to Edessa; where he was ordained deacon, and spent the remainder of his life. He derived his appellation of Syrian from this city, which, though situated on the east of the Euphrates, was, sometimes, considered a part of Syria.

We shall have occasion to give further information of this saint hereafter.

A. D. 352.—1. Pope St. Julius dies on the day before the Ides of April (12th.), having sat in the pontifical chair fifteen years, five months, and seventeen days.

2. Liberius is made pope on the viii. of the Ides of May (8th.).

This pope, in a letter he afterwards wrote to Constantius, calls God to witness that, before his election, he had trampled under foot all the things of the world, the better to obey the motions of faith and the fear of God: that, in the ecclesiastical office which he then held, he had acquitted himself of his duties to the best of his power, and had done nothing from the motive of praise or glory, and that he had been elevated to the popedom much against his will. He protests, that it is his wish to keep himself pure and without blot in the administration of his high dignity, and to maintain inviolate the faith of his predecessors, for the defence of which many of them had shed their blood.

The Eusebians wrote to Liberius, soon after his election, with a view of detaching him from the communion of St. Athanasius; and in their letter they brought forward their usual calumnies against him. About the same time, he received letters of a quite opposite tenor from eighty bishops of Egypt. These letters he laid before

2. Battle of Mursa.—Magnentius is defeated.

All the attempts of Magnentius to obtain from Constantius the recognition of his title of Augustus having failed, both parties resolved to bring their quarrel to an issue by a decisive battle. Constantius was at the head of a powerful force in Pannonia; and Magnentius had assembled so numerous an army in Italy, that he considered himself in a condition to assume the offensive. Crossing, therefore, the Julian Alps, he boldly advanced towards Sirmium, where Constantius had established his head quarters. Constantius's generals,—for he himself did not take the field but remained at Sirmium,—purposely retired before Magnentius, in order to draw him to the flat country, where their cavalry, in which arm they abounded, might act to advantage. After various minor events, and some advantages gained by Magnentius, the armies came at length to a general engagement on the 20th. of September in the plains of Pannonia, which lie between the Drave and the Save, near a place called Mursa,—now Essec in Sclavonia. Constantius was present at the beginning of the battle; but whilst he was going on, he retired with the Arian bishop Valens to a neighbouring church. We cannot in this work give the details of this bloody day. After a most obstinate engagement, in which, according to Zonarus, Constantius lost thirty thousand men and Magnentius twenty four thousand, victory declared for Constantius. Magnentius with difficulty escaped; and, recrossing the Julian Alps, re-entered Italy. (*Tillemont.*)

A. D. 352. Constantius obtains possession of Italy &c., and Magnentius retires into Gaul.—Revolt of the Jews in Palestine and their punishment by Gallus.

Magnentius, on flying into Italy after the battle of Mursa took the precaution of fortifying the Julian Alps: and, as the season was too far advanced to allow Constantius to attempt their passage, this emperor remained during the winter in Pannonia, whilst Magnentius established his head quarters at Aquileia. On the return of spring, Constantius opened the campaign by marching on the Alps, and had the good fortune to take by surprise, during the night, without losing a single man, the principal fortress which defended them. Magnentius received the news of this event, the following day, whilst he was amusing himself with public games at Aquileia and, immediately, fled towards the interior of Italy, in order to assemble an army. He soon found how odious he had rendered himself by his cruelties and oppressions: for, before the end of the year, though he had obtained some partial advantages, Italy and all the rest of the western empire, except Gaul, declared against him; and he was forced to fly into the last mentioned country, where he had still considerable forces.

a council of bishops; and, as the majority declared in favour of St. Athanasius, he answered the orientals that he could not in conscience comply with their demand. By the advice of the council, he sent deputies to Constantius, to propose to him the assembling of a council at Aquileia. The council was held the following year, not at Aquileia but at Arles in Gaul, as we shall shortly see.

A. D. 353. Arian council of Arles.—Vincent of Capua and Marcellus of Campania, the pope's legates, prevaricate.—Banishment of St. Paulinus bishop of Triers.

The legates, whom pope Liberius sent last year to Constantius, were Vincent of Capua,—the same, probably, who, twenty years before, had presided with Osius at the council of Nice,—Marcellus of Campania and some others. When they arrived at the imperial court, Constantius was at Arles in Gaul, where he had fixed his residence after the defeat and death of Magnentius. The deputies, according to their instructions, proposed to him to assemble a council at Aquileia. To this he would by no means consent: for he was now completely under the influence of the Arian bishops, who would have no council but what was immediately under the imperial control. The council was, therefore, assembled at Arles; and there were present many Italian bishops besides the pope's legates. Vincent of Capua proposed that they should begin their sessions by an explicit condemnation of Arius, and then proceed to the question concerning St. Athanasius. But, he was overruled by Constantius and his bishops, who required that the affair of St. Athanasius should hold the first place. The greatest violence were, now, practised by the Arian bishops; and Constantius threatened with banishment all those who should refuse to subscribe the condemnation of the holy prelate of Alexandria. Vincent of Capua and his associates, now, miserably fell. Contrary to their conscience, contrary to the express orders of the pope, they subscribed the iniquitous sentence. The only bishop who refused to subscribe was St. Paulinus of Triers, who, walking in the footsteps of his holy predecessor St. Maximinus, preferred his duty to every other consideration. He was, accordingly, banished by Constantius into Phrygia. To torment him the more, the tyrant, afterwards, repeatedly changed the place of his exile, until the holy man's death in 358.

The pope's legates had subscribed the condemnation of St. Athanasius on the express condition that the orientals should afterwards condemn the Arian heresy. But this they now refused to do, declaring, that all they had in view was to deprive St. Athanasius of communion.

The pope was affected with so much grief by the conduct of his legates, that, as he afterwards expressed himself to St. Athanasius,

About this time, the Jews of Palestine again made an attempt to recover their independence. Having massacred, during the night, the Roman garrison of Diocæsarea, (a city in Zabulon, called otherwise Cephoris,) they proclaimed for their king a man called Patricius, and committed great excesses throughout the country. Gallus, who resided at Antioch, sent an army against them, which defeated them with dreadful slaughter, and soon put down the rebellion. Diocæsarea was utterly destroyed.

A. D. 353.—1. Constantius marries Eusebia.

Towards the end of last year, or at the beginning of the present, Constantius, who had been married several times, but whose wives were dead without issue, took to wife Eusebia, the daughter of a consular man whose name is unknown. She was a native of Thessalonica and, besides being very beautiful, was highly accomplished. She exercised great ascendancy over Constantius during the remainder of her life; and it is said that, having been won over by the Arians, she contributed not a little to the persecution which her husband now began against the Catholics.

2. Magnentius is again defeated:—he kills himself, as does also his brother Decentius.—Asia is ravaged by the barbarians.—Bad conduct of the Cæsar, Gallus.

Magnentius, on his arrival in Gaul, soon perceived that fortune had turned against him in that quarter also. Triers and several other places declared for Constantius, and the Germans were ravaging the province. In this extremity, he sent ambassadors to Constantius, requiring no other conditions of subinission than his life and an honourable employment. Constantius absolutely refused to listen to his overtures. Wherefore, as a last and desperate effort, he collected what troops he could, and took his stand in the Cottian Alps. Here he was attacked by Constantius's generals, and again defeated in a bloody battle, at a place called Mount Seleucus, between the present Luc and Gap in Dauphiné. He fled to Lyons, where, perceiving that his guards were resolved to deliver him up to Constantius, he flew into a rage, killed his own mother, his brother Didier and as many of his friends as he could meet with, and then stabbed himself. His brother Decentius, who was marching to his assistance, strangled himself on learning his death.

Constantius, now master of the whole empire, became proud, cruel and arrogant. He arbitrarily spared several of Magnentius's particular friends, but exercised the greatest rigour against almost all the others; and, giving an ear to infamous informers, put to death a great number of illustrious persons who were quite innocent. He fixed his residence during this and part of the following year at Arles in Gaul.

The eastern provinces were at this time overrun by the Isaurians and Saracens; and a Persian general made a sudden incursion into

he wished for nothing so much as to die for Jesus Christ, lest it should be thought that he was a vile calumniator, and had consented to the violation of the gospel. Vincent of Capua himself so fully, afterwards, repaired the scandal he had given, that he merited the eulogium of a celebrated council which declared, that the council of Rimini could not have been legitimate, because he was not there. (*Tillemont.*)

A. D. 354. Consequences of the council of Arles.—Noble conduct of pope Liberius.

The oriental Arian bishops, who constantly attended Constantius, having obtained the condemnation of St. Athanasius, in their pretended council of Arles last year, soon followed up the blow they had given to Catholicity, by summoning all the bishops of Italy to submit to their judgment. Their pretext for this demand was to effect an union between the oriental and western churches: but, their real object was to establish the Arian heresy, which they could never expect to do, as long as the western churches held communion with St. Athanasius.

In this dangerous state of the church, pope Liberius acted a part which became the successor of St. Peter. Though he resented in the most lively manner the conduct of his legates, yet he did not lose courage. He exhorted all those, who had not subscribed, to remain firm, and by no means to follow the example of Vincent of Capua and his companions. He was somewhat consoled in his grief by the invincible faith of St. Eusebius of Vercelli, and by the courage of Lucifer of Cagliari in Sardinia. The latter offered to wait personally on the emperor, to maintain the truth boldly in his presence, and to demand the assemblage of another council. The pope accepted his offer with joy; and, appointed, as his colleagues in the legation, Pancratius a priest, and Hilary a deacon, of the Roman church, charging them with a letter to Constantius, worthy, says Tillemont, of the head of the Church.

The deputies seem to have arrived at the imperial court, whilst Constantius was still in Gaul, and before his expedition against the Germans. He, at length, willingly acceded to the pope's proposal for the assemblage of a council: for such also, in the present circumstances, was the wish of his Arian prelates. But the views of these men were very different from those of his Holiness. The latter knew that the western bishops, if free, would confirm the decisions, so often made by the Church, both respecting faith and the affair of St. Athanasius, and that such a decision would greatly contribute to the peace of the Church: the former, on the contrary, relying on the disposition of the emperor and on his universal

Mesopotamia. But, what above all things threw these provinces into confusion was the conduct of the Cæsar Gallus.

This prince had always shown a sincere attachment to the Christian religion, and had distinguished the commencement of his government by profaning the infamous grove of Daphnè, near Antioch, and by building in it a church in honour of St. Babylas, in which he placed the relics of this saint. But, intoxicated, on one hand, by his sudden elevation and, on the other, moved by his bad inclinations and the advice of his imperious and wicked wife Constantina, he governed in the most imprudent, cruel and unjust manner; so that, he became the terror and hatred of his subjects.

A. D. 354. Constantius, having made peace with the Germans goes to Milan.—Gallus is arrested, deprived of his dignity and put to death.

Constantius, having put an end to the war with Magnentius, turned his arms against the Germans. But the state of affairs requiring his presence in Italy, he made peace with the barbarians, and, fixing his residence at Milan, turned his whole attention to Gallus, whose violences had given him the greatest disgust. As a check on this young man's arbitrary and cruel proceedings, he sent, to be his prefect of the pretorium, one of his principal officers, called Domitian; who, having spoken to him with great liberty, was arrested by him. Montius Magnus, treasurer of the province, a man far advanced in years and much respected, represented to him how dangerous such a conduct was, and how likely to irritate Constantius. This freedom occasioned the death both of the last mentioned and of Domitian. For Gallus, in a great fury, assembled the soldiers, and so inflamed them by his harangue, that they killed them both, and threw their dead bodies into the Orontes. A report, moreover, now prevailed and was credited by Constantius, that Gallus aimed at nothing less than the title of Augustus, and a complete independence. Constantius, therefore, resolved to remove him from his situation: but, to effect this, he had recourse to stratagem. He invited him by kind and pressing letters to meet him at Milan, for the purpose, as he pretended, of settling the affairs of the empire. Gallus demurred for some time; but at length was prevailed on to hazard the expedition. He started with his wife Constantina, and proceeded with such long stages, that the latter, fatigued by the journey, fell sick and died at the entrance of Bithynia. At length he arrived at Constantinople, and was conducted to Flanona on the frontiers of Istria; where he was stripped of all the ornaments of his dignity and imprisoned. He was now interrogated, by the orders of Constantius, respecting the whole tenor of his conduct. He acknowledged his errors, but attributed them to the counsels of his wife Constantina. Soon afterwards, Constantius ordered his head to be cut off, which sentence was executed. He was in the twenty ninth year of his age

sway, fully expected to carry everything in their own way, in all respects.

But, though both the pope and emperor desired a council, affairs of state obliged the latter to defer it till the following year.

A. D. 355.—1. Council of Milan.—Banishment of several Catholic bishops.

A council having been agreed on between pope Liberius and Constantius, orders were issued by the latter to bishops in every direction to repair to Milan, where the emperor then resided. They assembled, accordingly, towards the beginning of this year, in number about three hundred. By far the greater part was from the western provinces; for, many of the orientals excused themselves, under various pretexts, from attending. The pope's legates at this council were the same who had formed the embassy last year. St. Eusebius of Vercelli, though he had much wished for this council, refused for sometime to be present; for he perceived how matters would, probably, be conducted. However, he was at length prevailed upon by the pope's legates to lend his assistance in supporting the cause of the Church. This holy prelate, being called upon to sign the condemnation of St. Athanasius, declared that the symbol of Nice must be, in the first place, subscribed, since, to his knowledge, several bishops present were infected with heresy. When Dionysius of Milan was on the point of affixing his subscription to this symbol, Valens of Mursa snatched the pen and paper out of his hands, and prevented him. This occasioned so violent a contest, that it came to the knowledge of the people, —who were assembled in the body of the church, whilst the bishops were in the sanctuary behind the veil separating it from the nave,—and, as they were ardently attached to the Catholic faith and showed strong symptoms of being ready to defend it by force, Constantius transferred the council from the church to his palace. Here he undertook to preside in person, and proposed for subscription a paper which contained all the doctrines of Arius. He pretended to have received, in a dream, an order from heaven to express his faith in that manner, and said that, since God had blessed him with so many victories, no one could doubt but that the faith he held was Catholic. The Eusebians caused this paper to be read up in the church; but all the people rejected it with horror. This notwithstanding, Constantius persisted in his resolution of obliging the bishops to subscribe the condemnation of St. Athanasius. But St. Dionysius of Milan, St. Eusebius of Vercelli, and the pope's three legates opposed this design with invincible courage and, without the least emotion, showed themselves ready to suffer whatever a furious prince might decree against them. At first he drew his sword and threatened them with instant death; but, ashamed to be himself their executioner, he contented himself with sending them into exile. St. Dionysius was banished to Cappadocia

and had been Cæsar four years. He left a daughter by Constantina who is never more mentioned in history.

A. D. 355.—1. Constantius marches against the Germans.

Whilst the attention of Constantius was absorbed in ecclesiastical affairs at Milan and in supporting the Arian party, he was reluctantly forced away from this his favourite occupation by the news, that the Germans were carrying every thing before them on the side of Rhetia (Grisons). He left Milan, therefore, and marched against them at the head of a powerful army. But, as he was personally no warrior, when he reached Rhetia, he remained behind, and sent forward the army under the conduct of a general, called Arhetio, with orders to penetrate to the lake of the Brigantes (lake of Constance). This general suffered a surprise from the enemy, in which he lost a great many officers and men; but, soon afterwards, through the skilful and intrepid conduct of three officers who, without orders, availed themselves of a favourable opportunity to attack, the barbarians were totally defeated; and Constantius returned triumphant to Milan, where he intended to pass the winter.

2. Revolt and death of Sylvanus.

There had long been in Gaul an officer, called Sylvanus, the son of Bonitius a Frank captain who had been very useful to Constantine in his war with Licinius. A short time before the battle of Mursa, Sylvanus deserted from Magnentius to Constantius with a large body of cavalry, of which he was the commander, and contributed not a little to his victory. In recompense for this service, he was appointed commander in chief of the infantry in Gaul, and rendered important services to the empire in that capacity. But, at the court of Constantius, which was crowded with malicious intriguers, a cabal was formed against him. Letters were forged, as containing treasonable correspondence, and laid before Constantius. These letters were proved to be false: but, the weak and suspicious emperor was prevailed on by Sylvanus's enemies to send into Gaul a wretch, called Apodemus, to investigate, on the spot, Sylvanus's conduct. Instead of executing his commission, he proceeded at once to confiscate the property of Sylvanus's friends; upon which, the latter, immediately, concluded that he was ruined in the mind of Constantius. His first thought was to go over to the Franks: but, as this measure seemed dangerous, on account of their hatred for him which his conduct in their regard had occasioned, he took the resolution of assuming the purple. Constantius and his whole court, terribly alarmed at the news of this defection, prevailed on Ursecinus,—a general officer who had hitherto supported an excellent character, and had distinguished himself greatly in Mesopotamia,—to undertake the treacherous commission of,

or Armenia,—where he died before the end of the persecution,—St. Eusebius to Scythopolis in Palestine, and Lucifer to Germanica in Syria. The place to which Pancratius and Hilary were banished is unknown.

As for the other bishops, many of them are said to have stood firm and to have been, also, banished; but most of them were either intimidated or beguiled into a condemnation of St. Athanasius.

Tillemont says that, as far as he can discover from history, it was in this council of Milan, that the Eusebians first openly declared for the impious doctrines of Arius, and at length made known the design, they had so long formed, of causing these doctrines to be received by the whole Church.

In place of St. Dionysius, Constantius nominated to the see of Milan Auxentius, whom he caused to come for that purpose from Cappadocia, and whom he intruded into that see by main force. He was a man quite unknown at Milan and could not even speak Latin; but he had considerable abilities and, being a thorough Arian, was admirably fitted for the mischief Constantius had in contemplation.

2. Pope Liberius is sent into exile.

It was the most ardent desire of Constantius to gain over pope Liberius, who continued zealously to support the Catholic cause, and to encourage every one to remain firm in it. For this purpose he sent the eunuch Eusebius, his prime minister, to Rome, to endeavour to overcome his constancy either by presents or by threats. The pope indignantly rejected the simoniacal bribe, and made no account of the menaces. Constantius, on this, ordered him to be arrested and conducted to Milan; and, as the venerable pontiff showed the same firmness in his presence, he banished him to Beræa in Syria.

3. The deacon Felix is intruded by Constantius into the see of Rome.—Constantius endeavours to win over the great Osius.—General and dreadful persecution of the Catholics.

As soon as it was known in Rome that pope Liberius was banished, all the clergy and ministers of that church bound themselves by oath not to acknowledge any other pastor, as long as Liberius was alive. But amongst them there was one whom ambition induced to break this solemn engagement. This was the archdeacon Felix, who offered himself to be an obsequious tool in the hands of the emperor, on condition of being nominated pope. He was, accordingly, ordained, not in any church,—for all the churches were shut by the people against him,—but in the imperial palace, by three Arian bishops. But he was an exile in Rome itself: for the people universally avoided his company, and his entrance into any church was a signal for every one else, immediately, to leave it. After some time, however, some few of the clergy broke their oaths by communicating with him.

apparently, joining Sylvanus in his rebellion, for the purpose of meeting with an opportunity of ruining him. The vile stratagem succeeded. Ursecinus, having wound himself into Sylvanus's confidence, privately bought over a number of soldiers, who unexpectedly fell on Sylvanus and cut him in pieces. All those who had borne a part in this rebellion were put to death; as were, also, many other persons of distinction who were merely suspected of having done so. Gaul, which had been nobly defended by Sylvanus against the barbarians, was now, again, cruelly ravaged by them.

3. Julian is nominated Cæsar and sent into Gaul.

As Julian the Apostate is about to make a most prominent figure in the history which follows, it may not be improper to give some further account of his life, down to the present period.

When he was liberated from the castle of Marcellum in 351, he, at first, returned to Constantinople, where he had received his primary education; but, having attracted public notice by his birth, talents and conduct, he was ordered by the suspicious emperor to go to Asia Minor. Here, that secret leaning to paganism which he had long had, and an insatiable curiosity brought him into contact with several philosophers, deeply versed in the Art Magic. He listened to them with avidity, and was soon initiated into all their abominable and demoniacal mysteries. A celebrated magician, called Maximus, was his chief tutor; and he was the more attached to him, because he pretended to divine that he would become emperor. In the hands of this man he formally renounced Christianity, and devoted himself to the pagan deities, particularly to the sun, which he called the father of nature, the universal god, the principle of intelligent and sensible beings. But he externally professed Christianity, frequented the churches, and even exercised in them his office of Lector. When Gallus was put to death, he was in great danger: for, though he had by no means joined him in his extravagancies, yet Constantius suspected his fidelity, and caused him to be conducted to Milan under an arrest. The eunuch Eusebius, Constantius's prime minister, was his enemy and wished for his destruction: but he was patronised and protected by the empress Eusebia. Through her interest, after the lapse of seven months, he was permitted to go to Greece, in order to continue his studies at Athens. This permission gave him the greater pleasure, as he expected to find in Greece magicians superior in skill even to those of Asia. He arrived at Athens, in the month of May this year, and remained there only four or five months. His knowledge and abilities soon excited admiration. Young and old, philosophers and orators flocked round him to hear him. The pagans, in particular, attached themselves to him from a secret sympathy; they longed to see him emperor, and even offered sacrifices for that purpose. It was here that St. Gregory Nazianzen and St. Basil became acquainted with him, and studied the holy scrip-

But, though Felix, in obsequiousness to the emperor, communicated with the Arians, he never joined them in their heresy, but always professed a strict adhesion to the Nicene creed, as is expressly asserted by Theodoret, Rufinus and Sozomen.

Next to Liberius, stood the great Osius a prominent object of Constantius's iniquitous attention. He was now almost a hundred years old, had suffered for the faith under Maximinian, and had been the very soul of the opposition which had been made against the Arian heresy from its very origin. Against him, therefore, the court eunuchs and Arian bishops principally raged. Constantius sent for him to Milan, and made every effort to gain him over: but the venerable old man was proof against all his assaults; and Constantius allowed him for the present to return to his church of Cordova. He thence wrote to that emperor a letter, preserved by St. Athanasius, which is one of the most beautiful monuments of tradition.

The persecution, now, became general and terrible. Orders were sent in every direction to condemn St. Athanasius, and to join in communion with the Arians: the bishops, who refused, were every where driven from their sees and exiled, and were succeeded by persons of the most infamous character; and the refractory laity were subjected to corporal punishment and the loss of their estates. In a word, a more terrible persecution than this had never raged since the commencement of Christianity. But Christ did not abandon his Church: the people every where showed the greatest horror of Arianism, and received and honoured the banished bishops as so many confessors; whilst these, on their side, confirmed the people more and more in their faith. (*Tillemont.*)

A. D. 356.—1. Death of the great St. Anthony.

St. Anthony had now lived seventy one years on his solitary mountain, and had, by his example and instructions, spread far and wide the eremitical and cenobitical life. Ever since the rise of the Arian heresy, he had shown the most marked opposition to it, and had been a declared friend of St. Athanasius. On the 17th. of January, this year, he at length concluded his earthly pilgrimage, being a hundred and four years of age. (*See Butler, 17th. of January.*)

2. George, the Cappadocian, is nominated bishop for the see of Alexandria, and St. Athanasius is expelled with much bloodshed. —Violences of the Arians throughout Egypt.

The persecution of the Catholics, commenced last year, was, as we may suppose, soon followed up by a direct attack on St. Athanasius. To prepare the way for his expulsion, twenty one Arian bishops met at Antioch, and consecrated bishop of Alexandria a man every way qualified for their wicked purposes. This was George a native of Cappadocia and the son of a fuller. After living for a long time in the condition of a parasite, he obtained

tures in his company: for the abominable hypocrite still kept up the exterior of a Christian. St. Gregory, however, was not deceived by him; for, judging of his character from his light carriage, wandering eye, haughty looks, impertinent questions and foolish answers, he prognosticated what a monster the Roman empire was fostering in its bosom.

Gaul was at this time a complete prey to the barbarians, who had taken and sacked forty cities on the borders of the Rhine. The Quadi and Sarmatians were, also, laying waste Pannonia and the Higher Mæsia; and, though Sapor was engaged in wars at the extremity of his dominions, his generals infested the Roman provinces of the east. Constantius, unable to make head against so many enemies, was strongly advised by his wife Eusebia to call in Julian to his assistance and to nominate him Cæsar. He hesitated for a long time, but at length assented. Julian, therefore, was ordered to repair to Milan; where, in the presence of the army, he was solemnly proclaimed Cæsar and invested with the purple. A few days afterwards, he was married to Helena, the emperor's sister. Gaul, Britain and Spain were assigned him as his government. But Constantius, partly from jealousy and partly from the consideration of Julian's youth and inexperience, greatly circumscribed his authority, and gave orders to the principal officers in Gaul, carefully to watch his motions. He left Milan on the 1st. of December, escorted by only two hundred and fifty men, and reached Vienne before the end of the year. He was, at this time, twenty four years of age.

A. D. 356. Conduct of Julian in Gaul:—his first campaign.

Julian spent the remainder of the winter, after his arrival in Gaul, in learning the military exercises and tactics; and such were his natural talents in this line, that he, who had hitherto been a mere philosopher and bookworm, suddenly, and as it were by enchantment, shone forth a consummate captain. The severe maxims he had imbibed when a child from his master Mardonius, and which he ever afterwards reduced to practice, qualified him in a particular manner for the toils and hardships of war. His food was sparing, and only such as was used by the common soldiers: he slept little, used a skin for his bed, and would have no fire in his apartment, even during the severe cold of a Gaulish winter. He was intrepid in the field of battle, dexterous in his manœuvres, and knew how to turn his very errors into advantages. In a word, such was his conduct in his campaigns in Gaul and Germany, that he entirely freed the Roman province from the barbarians, and struck such a terror into them, that, for a long time, they refrained from molesting it. His first campaign this year was a happy presage of future victories.

the commission of supplying the soldiers with salt and bacon. In this employment he was convicted of knavery, and was obliged to fly and to wander through various provinces. He had no tincture of learning, nor any quality which could attract esteem. What alone recommended him to the Arians was an apparent zeal in their cause, though St. Athanasius assures us, that, internally, he was not even a Christian.

A bishop being now in readiness for the see of Alexandria, measures were taken for putting him in possession of it. Constantius, at first, acted cautiously in this affair. As he had himself restored St. Athanasius to his see, and had confirmed him in it by repeated letters, he thought it shameful to give a direct order for his expulsion. He despatched, therefore, two officers to Alexandria, with instructions to bring about the affair without written orders; and, at the same time, he ordered Maximus, the prefect of Egypt, to give them his co-operation. They summoned the prelate to leave his see: but, as he refused to do so until he received a written order from the emperor, and as the people appeared resolved to support him, Maximus assured him on oath that he would wait for the order required. This he did merely to gain time: for, immediately, he directed duke Syrianus, commander of the armies of Egypt, to bring down a strong force on the city. Five thousand legionaries soon appeared in Alexandria, and took possession of all its principal places. St. Athanasius and his people, trusting to the oath of Maximus, were assembled at prayer during the night, in the church of St. Theonas, to prepare for the following day which was a festival, when suddenly, the soldiers surrounded the church and, bursting open the doors, rushed in sword in hand. Syrianus gave them orders to charge the people; and great numbers were killed and wounded. St. Athanasius, though strongly urged by his clergy to fly, remained intrepidly seated on his throne, declaring that he would continue till the last of his flock had escaped. As the soldiers pressed eagerly forward to seize him, he was forced from his throne by his clerics and, borne by them through the crowd, escaped by an evident miracle, but not till, crushed by the multitude, he had fainted away in their arms. All the excesses and profanations, which took place fifteen years before at the installation of Gregory, were now repeated with additional horrors. The Alexandrians drew up and sent a formal protest against these violences to Constantius; but, far from paying any attention to them, he approved of what had been done.

As for St. Athanasius, he lay hidden, for some time, at Alexandria; but, afterwards, he withdrew to the deserts of Egypt, where he remained concealed till the death of Constantius.

The impious George, not long afterwards, entered Alexandria, and was put in possession of that church by Cataphronius, the new prefect, and Duke Sebastian, who had succeeded Syrianus. The

most horrible violences were now committed both at Alexandria and throughout Egypt: but, for details, we must refer our readers to more extensive ecclesiastical histories, particularly the memoirs of Tillemont. (*vol. v.*)

3. Violent conduct of Macedonius bishop of Constantinople.

Whilst the Catholics were cruelly persecuted in Egypt, under the ruffian George of Cappadocia, they experienced an equally bad treatment at Constantinople from Macedonius, who had been bishop of that city ever since the death of St. Paul in 350. For a considerable time he had, in common with Constantius and the whole Arian party, refrained from any considerable violence against the Catholics: but, now that Constantius had declared openly against them, he joyfully came forward to attempt their extirpation. He had, as very efficient assistants in the persecution, two deacons of his church, viz. Marathonius and Eleusus, of whom he raised the former to the bishopric of Nicomedia, and the latter to that of Cyzicus. Thus strengthened by neighbouring bishops, he began by obtaining from Constantius an edict, authorising him to demolish all the churches of those who professed the Consubstantiality of the Nicene creed. In executing this edict he spared no violence in his own bishopric, and in the neighbouring provinces. Confiscation, imprisonment and torture were employed in every direction, to force the faithful to renounce their creed and communicate with the Arians. Many suffered death on this occasion, amongst whom, the holy subdeacon Maritimus and the lector Marcianus held a distinguished rank. The Novatians were as much persecuted as the Catholics; for they also adhered to the Nicene creed. But, as, in his presumption, Macedonius attempted to remove the body of Constantine to another church, and thereby gave occasion to a great tumult amongst the people, he incurred the anger of Constantius.

4. St. Hilary of Poitiers is banished.—Council of Bezier.

St. Hilary of Poitiers, the glory of the Gallican church and, next to St. Athanasius, the principal support of orthodoxy in the present dangerous times, was born of noble parents at Poitiers, and received an excellent education in the profane sciences. He was for many years a pagan and a married man, and had a daughter called Apra. Both he and his wife and daughter having embraced Christianity, he began to lead a most holy life; and was at length unanimously elected by the people of Poitiers to be their bishop. Being strictly attached to orthodoxy, he avoided the communion of Valens and Ursacius, as also of Saturninus, the Arian archbishop of Arles. The last mentioned prelate assembled, this year, the Gallican bishops in council at Byterris (Bezier); on which occasion, St. Hilary stood forward in support of orthodoxy in so strenuous a manner, and pointed out the abettors of heresy so boldly, that he was accused by Saturninus to Constantius. This emperor,

immediately, sent an order to the Cæsar Julian to banish to Phrygia both him and Rodanus, bishop of Toulouse, who had shown equal courage in the council.

A. D. 357. Constantius goes to Rome and promises to restore pope Liberius.—Another council is held at Sirnium, which publishes a second and still more impious formulary:—the great Osius subscribes this formulary.—Fall of pope Liberius.

Constantius, though he had been in the west ever since the defeat of Magnentius, had never yet seen Rome. This year, at length, he made that city a visit, and entered it with all the pomp of a triumph. Whilst he was there, a numerous deputation of Roman ladies waited on him, to beg him to restore their beloved pastor Liberius. He answered, at first, that Felix was sufficient for them: but, on their replying that they could not communicate with a person who held communion with the enemies of the Nicene creed, he promised that Liberius should return and govern the church together with Felix. In effect, he made a decree expressive of this determination and, for the satisfaction of the people, as he imagined, caused it to be read up publicly in the circus. The people turned this decree into ridicule, and with loud voices exclaimed: "One God, one Christ, one bishop." Constantius, upon this, promised to restore Liberius; confiding, however, that, previously, he would be able to oblige him to condemn St. Athanasius and receive the Arians to communion.

When Constantius had been only a month in Rome, he was obliged to go to Illyricum, to make head against the barbarians who had invaded that and the neighbouring provinces. Whilst he was in that quarter, his Arian bishops held a second council, in which they drew up another formulary of faith. This is what is called the 2nd. formulary of Sirnium, and contains the Arian blasphemies without disguise. It was composed by Potamius bishop of Lisbon. This prelate had long been a zealous supporter of orthodoxy; but had been won over to the Arian party by the present of certain lands belonging to the state. On this defection, Osius denounced him, as an impious prevaricator, to the whole Spanish church. In revenge, he represented Osius in such odious colours to Constantius, that he banished him to Sirnium; where he had been for nearly a year, when this second council was held. But Potamius and his companions were not content with Osius's banishment: they resolved to force him into their party. Accordingly, he was, by Constantius's orders, thrown into prison, and tortured in so cruel a manner, that nature at length gave way; and he, who had been so long the principal champion of orthodoxy, and had merited the name of the father of bishops and the leader of councils, consented, not indeed to condemn St. Athanasius, but to hold communion with the Arians, and to subscribe the forementioned impious second formulary of Sirnium. He was now permitted to

A. D. 357.—1. Constantius visits Rome:—he causes to be transported thither the obelisk of Heliopolis:—he goes to Illyricum.

Constantius visited Rome for the first time, this year. He celebrated his entry by a triumph over Magnentius; in which he had no example amongst the ancient Romans, who regarded a victory over citizens as a subject of tears rather than of exultation. The gravity and solemn air he affected in the midst of the acclamations occasioned some mirth to the populace; and they were irresistibly excited to laugh still more when, after he had moved a long way without a single motion of his head, he bent down, though diminutive in stature, as he passed under the lofty portal of the city gate. Before he entered the city, he caused to be removed from the senate house the statue of victory which, after its first removal by Constantine, had been replaced by Magnentius. During the month of his stay in Rome, he visited with great wonder the various monuments of its grandeur. A Persian exiled prince, called Ormisdas, who accompanied him in his visits to these various objects of admiration, being asked what he thought of Rome: "Only one thing," said he, "displeases me, and that is, that people, I understand, die here, as well as in the meanest village."

Constantius, to render his visit to Rome the more remarkable, caused to be transported thither a celebrated Egyptian obelisk. This monument, a hundred and fifty feet long and formed of a single block of granite, had stood, originally, before the temple of the sun at Heliopolis in Egypt, but had been taken thence by Constantine the Great, and conveyed down the Nile to Alexandria, in order to adorn his new capital. Death having prevented him from executing this plan, the obelisk had remained in the last mentioned city till the present time, when Constantius caused it to be conveyed in a huge vessel, constructed for this purpose, to within a few miles of Rome. It was conveyed overland the remaining part of the way, and erected in the middle of the great circus. It stands at present before the church of St. John Lateran, placed there by Sixtus V.

From Rome Constantius hastened to the Illyrian provinces, where the barbarians were committing the greatest ravages: but, instead of marching against the enemy, he remained at Sirmium, wholly occupied in ecclesiastical affairs, which were a much more favourite object of his attention, during his whole reign, than the affairs of the state.

2. Second campaign of Julian in Gaul.

We touched but slightly on Julian's campaign of last year, because no event of importance took place in it. But Julian had been successful in a variety of conflicts, and had not only restored

return to Cordova, where he soon afterwards died, having previously protested against the violence offered him, and anathematized the Arian heresy.

But the triumph of the impious Constantius and his party was considered by them incomplete, whilst Liberius stood in opposition to them. Him, therefore, they again assaulted; and, unhappily, the hardships of exile and, as Baronius says, the lure of regaining the comforts and splendour of his former station, at length overcame his constancy: he subscribed one of the Sirmium formularies, and consented to separate himself from the communion of St. Athanasius.

That Liberius did not subscribe the second Sirmium formulary, is the opinion of almost all divines and ecclesiastical historians; and Tillemont, though by no means too partial to the holy see, thinks this opinion the most probable. As, then, the third formulary was not drawn up till after the return of pope Liberius to Rome, it was, no doubt the first formulary, interpreted in a Catholic sense by St. Hilary, which he subscribed.

It is certain, that Liberius, in this conduct, sinned grievously; but it is equally certain, that he never intended to sanction, even externally, the Arian doctrine. The bishops, to whose communion he consented, artfully concealed their heresy; and he was persuaded by Demophilus of Beræa and Fortunatian of Aquileia that the formulary which he subscribed was Catholic.

A. D. 358 —1. Division amongst the Arians:—the pure Arians or Anomæans:—the Semiarians or Omoiousians, and the Macedonians.

Melancholy was the state and appearance of the Church at this period. An heretical despot held in chains the whole Roman empire: he had banished from the principal sees the orthodox prelates, and had placed in them creatures of the Arian faction: Osus, the grand pillar of orthodoxy, had been overturned; and Liberius, the vicar of Jesus Christ, had himself criminally consented to condemn the great St. Athanasius.

But the tares, with which the field was overspread, did not, could not choke the good grain. Pope Liberius soon retrieved his steps: from his supreme throne he again loudly sounded the trumpet of orthodoxy, and recalled his forced sentence against St. Athanasius: the banished prelates everywhere boldly published the true faith: the Gallican church defied all the efforts of the tyrant, as did, also, the bishops and holy solitaries of Egypt: and the great bulk of the people, both in the east and west, ardently and dearly clung to the faith of their forefathers. God, also, at this time, prevented the impious builders of heresy from raising their tower to heaven, by confounding their tongues, and scatter-

discipline amongst the soldiers, but had inspired them with more courage and confidence. He was, during that campaign, prevented in a great measure from following his martial spirit by the restrictions laid on him by Constantius. The command in chief of the army was not entrusted to him, but to an old officer, called Marcellus, who seconded the suspicious feelings of Constantius by his own private jealousy of Julian's glory.

Julian had passed the winter at Sens, a place of no great strength; and he had but few soldiers with him. The Germans, aware of these circumstances, besieged the place in great numbers; but Julian defended it so ably, that, after vigorous and repeated attacks for a whole month, they were obliged to retire. In the imminent danger in which Julian was on this occasion, Marcellus, though not far distant with the main army, made no movement to succour him. This being reported to the emperor, who, though suspicious of Julian, by no means wished his ruin, the command was taken from Marcellus; and Constantius was, at length, prevailed on by Eusebia, to leave Julian at his own discretion. A series of great victories was the consequence: but that gained near Strasburg is famous in Roman history. Chnodomar, the powerful and hitherto successful king of the Germans, with six other kings, ten princes and a great number of nobles, was encamped near Strasburg with 35,000 of the bravest warriors of Germany. Julian, with only 13,000 men, attacked and entirely defeated him, taking Chnodomar himself prisoner. This victory entirely freed Gaul from the Germans.

A. D. 358.—1. Fruitless embassies between Constantius and Sapor for the settlement of peace.

Musonianus, prefect of the east, had, last year, in accordance, it is supposed, with the wishes of Constantius, engaged a Persian satrap, called Tamsapor, to bear to his monarch proposals of peace. These proposals did not reach Sapor, who was at that time at the extremity of his dominions, till this year, when he charged an ambassador, called Narses, with a haughty answer and a demand of the restitution of Armenia and Mesopotamia. These terms were, of course, rejected by Constantius, who in his turn sent as ambassadors to Sapor, Count Prosperus, the secretary Spectatus, and the philosopher Eustathius. The ambassadors found Sapor already at Ctesiphon, and delivered their message, which was a proposal of peace on terms honorable to the empire. Sapor rejected these terms; and the ambassadors, after remaining a considerable time at his court, returned without effecting the object of their mission. (*Tillemont.*)

2. Successful expedition of Constantius against the Quadi, Sarmatians and Limigantes.

Constantius, in the spring of this year, undertook in person an expedition against the barbarians, who, during his winter's residence

ing them into different quarters. This will appear from the short account we proceed to give of the divisions which took place, about this time, in the Arian faction.

There had been, from the very rise of Arianism, many who professed with Arius that Christ was a mere creature, drawn by the Father out of nothing. At the head of these stood Aetius, whom we mentioned in 350, and his favourite disciple Eunomius. They were called, indifferently, Pure Arians, Anomœans, Aetians and Eunomians, and all the Catholics avoided their communion. There were others, who in reality held the same doctrines, but continued to keep, by ambiguous formularies, in the exterior communion of the Church. Eusebius of Nicomedia was their leader, and from him they were called Eusebians. These made no difficulty in communicating with the pure Arians. There was another party, which attempted to steer a middle course between Catholicity and pure Arianism, and had the name of Semiarians. They denied the consubstantiality of the Son, but held that he was similar to the Father. In what this similitude consisted, they were not agreed. Some of them held that it was a certain created excellence, which rendered the image of God more perfectly in Christ than in any other creature; and these were in reality pure Arians. Others of them granted that he was similar even in nature, though they absurdly denied that he was consubstantial; and, according to Tournelly and other divines, these were in reality Catholics. Indeed, as we shall see, a great number of Semiarians of this latter description were afterwards united to the Catholic Church. All the Semiarians were, also, called Oinoians, and at the present period had for their leaders George of Laodicea and Basil of Ancyra. Finally, there arose another sect, which held the consubstantiality of the Son, but denied the divinity of the Holy Ghost. This sect was founded by Macedonius, after his expulsion by Constantius from the see of Constantinople.

2. Eudoxius usurps the see of Antioch.—St. Cyril of Jerusalem is deposed by Acacius of Cæsarea.

Eudoxius, famous in the history of Arianism, was a native of Arbissa in Lesser Armenia. Having early embraced Arianism, he was on that account raised by that party in 341 to the see of Germanica in Syria, and distinguished himself by his zeal for Arianism in the councils of Antioch, Sardica, and Milan. The see of Antioch becoming vacant last year by the death of Leontius, he abandoned the church of Germanica and, relying on the protection of the court eunuchs, took possession of the forementioned see, falsely pretending to be authorised by Constantius. For some time, he joined the Semiarians; but was soon induced by Aetius, whose disciple he was, to return to his primitive pure Arianism.

About this time, a division respecting jurisdiction arose between Acacius of Cæsarea and St. Cyril of Jerusalem; and the breach

at Sirmium, had ravaged the neighbouring frontier provinces. He crossed the Danube on a bridge of boats and, entering the country of the Quadi and Sarmatians, laid it waste. A great number of these barbarians came to the Roman camp, pretending to sue for peace; but, it being found out that they meditated treachery, they were all cut in pieces. The whole nation, therefore, now submitted in earnest, and gave hostages for their good behaviour. This peace proved highly advantageous to the Sarmatians; to understand which we must revert to the time of Constantine the Great.

About the year 334, the Sarmatians, to defend themselves against the Goths, armed their numerous slaves or captives. The Goths were defeated; but the slaves turned their arms against their masters and, expelling them from their territory, took possession of it. Many of the fugitive Sarmatians surrendered to Constantine, and were, partly, incorporated in the Roman legions and, partly, settled in the lands of the empire: another part retired amongst the Quadi, with whom they remained till the present period. The victorious slaves received the name of Limigantes.

Constantius, having on the present occasion, received the submission of the Quadi and their guests the Sarmatians, resolved to restore to the latter their ancient territory; and, for that purpose, giving to one of their chieftains, called Zizais, the title of king, he marched against the Limigantes. These, terrified by the approach of the Roman army, came in great numbers to Constantius to make, as they pretended, their submission, but in reality to take advantage of any favourable opportunity, which should present itself, of defeating the Romans. The emperor caused his army to surround them without their perceiving it; and then, seated in the midst of his guards on a high tribunal, he communicated to them his resolution of removing them from their present country. They showed the greatest repugnance to this measure; but, at length, apparently submitted by throwing their bucklers on the ground. Having by this feint put Constantius off his guard, they suddenly took up their bucklers and rushed on him. His guards sustained their first onset; and the army, immediately, closing in upon them, put every man to the sword. It is remarked by historians that not one of them laid down his arms or called for quarter. The Roman army now entered their territory, destroyed their huts, and killed every man; woman and child that came in their way. A part of the nation took refuge in the mountains; but, being straightened on every side by the Romans and their new allies, they submitted to Constantius, who transported them to a country at a distance from the Danube. Constantius, in consequence of his victories in this campaign, received from his soldiers the title of Sarmatic. (*Tillem. and Histoire du Bas empire* b. x. c. 8 &c.)

3. Julian's third campaign in Gaul:—he conquers the Franks and various German nations.

was widened by the difference of their sentiments respecting the consubstantiality of the Son, which was held zealously by St. Cyril and denied by Acacius. The latter in a council deposed St. Cyril on false accusations, and caused him to be expelled from Jerusalem. He retired to Tarsus, where he lived in communion with several bishops, who soon afterwards appeared at the head of the Semiarian faction, though he never for a moment abandoned the Catholic faith.

3. The Gallican bishops condemn the second formulary of Sirmium and write to St. Hilary.

It was the glory of the Gallican bishops, in these days of the triumph of heresy, to remain firmly attached to the Catholic faith both internally and externally. They avoided, as St. Hilary had done, the communion of Saturninus, the Arian archbishop of Arles; and no sooner came to the knowledge of the second formulary of Sirmium than they loudly condemned it. One of their number, viz. Phœbadius, bishop of Agen, wrote a learned refutation, still extant, of this formulary. They, also, wrote letters of communion to St. Hilary, giving him an account of their faith and proceedings.

4. Semiarian council of Ancyra.—The Anomœans are persecuted by the Semiarians.

We stated above that Eudoxius had usurped the see of Antioch. His friends Aetius and Eunomius soon joined him, and easily prevailed on him to make an open profession of pure Arianism. He went still further; for, in an assembly of bishops, amongst whom was Acacius of Cæsarea, he publicly adopted the second formulary of Sirmium, and violently persecuted all those who were opposed to his religious sentiments.

This conduct of Eudoxius coming to the knowledge of George of Laodicea and Basil of Ancyra, the leaders of the Semiarian party, they assembled at Ancyra a council of Semiarian bishops, to make head against his measures. In this council they joined the Gallican bishops in condemning the second formulary of Sirmium, and drew up eighteen anathemas, in which they express Catholic sentiments, except that they suppress the word consubstantial, and, in the eighteenth anathema, even condemn it. They formally declare their belief that the Son is similar in substance and in all things to the Father.

Basil of Ancyra and three other deputies were sent by this council to carry this profession of faith (with the suppression, however, of the eighteenth anathema) to Constantius, who had returned to Sirmium after his expedition against the Quadi. He received the deputies in the most gracious manner; and, such was his strange fickleness, he was prevailed on by them to declare open war against the Anomœans. He, therefore, called on all the bishops, who were with him at Sirmium, to subscribe the Ancyra profession.

After the victory of Strasburg, Julian passed the Rhine and carried the war into the enemy's country, which he laid waste till the autumnal equinox. As the season did not permit him to penetrate farther into Germany, he contented himself, for the present, with repairing and garrisoning a fortress built anciently by Trajan. This, added to his victorious career, so terrified the Germans that they sued for peace: but Julian would grant them only a truce for six months, and this on condition that they themselves should supply his fortress with provisions. He now returned into Gaul, where he found that a body of Franks, who had made an irruption into the country during his absence, had shut themselves up in two forts on the Meuse. He besieged them during the months of December and January, and, at length, forced them to submit at discretion. He sent them in chains to Constantius, who incorporated them in the Roman army. After this he retired to Paris.

Julian employed the remaining part of the winter in preparing for the ensuing campaign. Florentius, whom Constantius had given him for prefect of the pretorium, represented to him that he could not open the campaign without first imposing new taxes on the province, and he pretended to demonstrate this by calculation. Julian opposed this measure, and showed by contra-calculation, that it was not necessary, if things were properly managed. Florentius still persisted in his opinion and obtained a confirmation of it even from Constantius: but Julian resolutely stood to his point; and the event showed that the good will of the people was of infinitely greater utility than any fresh burden imposed upon them.

Gaul could never enjoy repose till the Franks, who continually infested it, were humbled. Against them, therefore, Julian now directed his attention. Under the denominations of Saliens and Chamavians, they occupied the countries which now form Holland and Brabant; and, being in possession of the mouths of the Rhine, they prevented the northern parts of Gaul from receiving, through that river, their supply of corn from Britain, as was formerly their custom. Julian attacked and entirely subdued these two clans; and, with four hundred vessels which he ordered to be constructed in Britain, and two hundred more which Gaul still possessed, he restored the importation of grain by the Rhine, to the great convenience of the province. He now again crossed the Rhine, and received the submission of several German kings, delivering out of their hands 20,000 prisoners. After these exploits, he placed his troops in winter quarters.

Gaul now assumed a new appearance: the ruined cities were everywhere rebuilt, and were to Julian so many trophies: what gave him still more glory was, that he employed in rebuilding them the very barbarians, who had been instrumental in their ruin: the fields, hitherto abandoned and uncultivated, were repeopled with villages:

They did so, after some additions had been made to it from other councils, particularly those of Antioch and the first of Sirmium; and Valens and Ursacius themselves were obliged to turn Semiarrians, in appearance, to avoid the emperor's anger. Pope Liberius, who was brought from Beræa to Sirmium, was, also, called upon to sign this document. He obeyed; but to his signature he added an anathema to those who should deny that the Son is similar in substance and in all things to his Father.

The profession of faith, signed on this occasion, is by some authors called the third formulary of Sirmium: but this title is more properly and more commonly given to the formulary drawn up at Sirmium next year.

Pope Liberius, after his signature, was permitted to return to Rome. He entered the city on the 2nd. of August with the appearance of a triumph. The people came out to meet him with the greatest joy, and Felix was driven out of the city. This unhappy man entered again soon afterwards; but was a second time expelled with disgrace together with all his partisans.

Felix survived this event several years. By many authors he is ranked amongst the popes, and his name occurs in the Roman Martyrology, as Felix II. pope, and martyr.

The Semiarrians, after their victory at Sirmium, raised a furious persecution against the Anomœans. Eudoxius was driven by Constantius from Antioch; and Aetius and Eunomius were banished, as were, also, a great number of others. But, soon afterwards, through the interest of Eusebius, the prime minister, who was devoted to the Anomœan party, the banished Anomœans were recalled. (*Tillemont.*)

A. D. 359.—1. St. Hilary writes his book on synods.—Third formulary of Sirmium.

About the end of last year, St. Hilary, having heard that Constantius was about to order a general council, drew up and sent to the bishops of Gaul his book on synods, with a view of instructing them respecting the faith of the oriental bishops. This book is an attempt to show that many of these prelates, though they admitted not the term Consubstantial, were not, precisely on that account, unworthy of Catholic communion. Hence, whilst he speaks with abhorrence of the second formulary of Sirmium, which he calls the blasphemy of Potamius and Osius, he interprets in a Catholic sense the symbols of Antioch in 341, of Sirmium in 351, of Philippopolis in 347, and the twelve first anathemas—for he mentions none but these—of the council held last year at Ancyra. But he declares that these symbols are dangerous, and says, that the genuine Catholic will admit none but the Nicene symbol.

Whilst Basil of Ancyra and his Semiarrian companions were still at Sirmium with the emperor, Valens proposed a new formulary of faith, in which "similitude in nature" was omitted, and in

the arts flourished on every side: the public revenue was increased; and the winter, which followed this last campaign, was spent by the people in tranquillity, joy and pleasure. Julian's time was employed, partly, in regulating the affairs of the province and, partly, in his studies. Learned men of every description, attracted by his fame, flocked to him from Greece and other quarters, and he did not fail to reward them in a very liberal manner.

4. Nicomedia is destroyed by an earthquake.

The most remarkable event of this year was an earthquake, which ruined the city of Nicomedia. It was felt strongly in Asia, Pontus, and Macedonia, where it did great damage to as many as a hundred and fifty towns; but Nicomedia was its principal focus, being entirely overturned by it, and that so suddenly, that no one had time to look out for a place of security. This misfortune happened on the 24th. of August, about six or seven o'clock in the morning, and was followed by a fire which lasted fifty days: very few of the inhabitants escaped, and even those were wounded. Amongst the killed were two bishops, viz. Cecrops,—the bishop of the city and a famous Arian,—and another bishop from Bosphorus.

Nicomedia, before this time, was from its extent and beauty considered the fifth city of the empire. It was built in the form of an amphitheatre, on the side of a hill, at the bottom of the gulf of Astacus, in the Propontis (sea of Marmora). It had been already ruined by earthquakes under Adrian and M. Aurelius; and, in 1719, it was again almost entirely swallowed up by an earthquake which lasted three days. Its present name is Ischnich, and it is still a place of consequence.

A. D. 359. Total destruction of the Limigantes.—Constantius goes to Constantinople.

In the spring of this year, Constantius, who had passed the winter at Sirmium, learnt that the Limigantes had abandoned the country assigned to them, and were approaching the confines of the empire. He, immediately, departed from Sirmium, and encamped on the banks of the Danube, in that part of Pannonia which was then called Valeria. He thence sent to demand from the Limigantes the reason why they had transgressed his orders in quitting their country. Their answer was, that this country occasioned them great inconvenience, and that their desire was to be established in such lands of the empire, as he should be pleased to assign them: and they promised, in case their request were granted, to become faithful subjects. The proposal was highly agreeable to Constantius; and he agreed to give them audience near a town, called Acumincum, which is supposed to be the place at present called Kamancz near Peterwaradin. In the midst of the audience, they suddenly fell on him sword in hand, and he escaped with great difficulty: some of his guards were slain and his throne was

which it was merely said that Christ is similar to his Father in all things. This, after a long dispute, was subscribed by Basil of Ancyra, but with a proviso affixed to his signature, expressive of the Catholic sense in which he subscribed: it was, also, subscribed by Valens, with a proviso, clearly insinuating the heretical meaning he ascribed to the formulary. This is the third formulary of Sirmium, and had the year and date prefixed to it, though symbols of faith were never accustomed to have any date accompanying them.

2. Council of Rimini (Ariminum).

Constantius, who was at Sirmium during the latter months of last year, wearied with the numerous formularies of faith which were in circulation, concluded that the only method of uniting all parties was the assemblage of a general council. At first, he intended to assemble the bishops both of the east and west at one and the same place: but the Anoinceans, foreseeing their own certain condemnation if this were done, diverted him from this design, under pretext that it would occasion great inconvenience to the bishops. Wherefore, he came to the resolution of appointing two separate assemblies. Nicomedia, which was first appointed for the rendezvous of the eastern bishops, having about this time been destroyed by an earthquake; he pitched on Seleucia; and sent them orders to repair to that city. The western bishops were directed to meet at Rimini, a famous town in the Adriatic gulf. Conveyances for all the bishops were provided by the governors of the provinces; and all their expences were paid from the public coffers.

The bishops met, this year, at Rimini from all the provinces of the west including Africa, Gaul and Britain, and according to the common opinion, were four hundred in number. They were divided into two parties; of which one, consisting of about eighty, were Arians. Amongst these were Ursacius, Valens, Germinius of Sirmium, Caius of Pannonia, Demophilus of Beræa, and Epictetus of Centumcelli who had been raised by Constantius to that bishopric in 355, and was one of the most violent abettors of Arianism. As these parties did not communicate with each other, they held separate assemblies or, at least, performed their devotions in separate places.

Constantius gave orders to the bishops, both of Seleucia and Rimini, to inform him of their respective decisions by ten deputies sent from each council. He appointed Taurus, prefect of the pretorium for Italy, to attend in his name at Rimini, with orders not to suffer the bishops to depart, till they had come to an agreement. He, also, wrote a letter to the bishops of Rimini, forbidding them to decide any thing contrary to the faith of the orientals: and thus, at the very outset, he deprived them of that liberty which is essential to the legitimacy of a general council. This letter was

pillaged. But they paid dearly for their rashness and perfidy; for, the troops, coming up, cut them all in pieces and totally extinguished both the nation and the name.

Constantius, after this, returned to Sirmium; but left that city, soon afterwards, for Constantinople, where he passed the summer.

2. Sapor invades Mesopotamia.—Fall of Amida.

About the time of the embassies spoken of last year, Antoninus, a rich Roman inhabitant of Mesopotamia, disgusted by the injustices which he had suffered from the Roman magistrates, deserted with all his family and remaining property to Sapor; and, animated with deep feelings of revenge, he strongly urged him to make another grand effort against the Romans, offering to be his guide in the expedition; for which employment he was eminently qualified by his thorough knowledge of the state of the Roman province. In accordance with this advice, Sapor collected an immense army, and prevailed on several neighbouring kings to lend him their cooperation.

Constantius, informed of these preparations, sent into the east Ursicinus, a general of renown; who, at the head of the cavalry, had long been the terror of the Persians, but who, through the intrigues of the eunuch Eusebius, had been recalled in 354 and succeeded by an indolent old man, called Sabinianus, whose only merit were his riches and the favour of the foresaid eunuch. But, through the still persevering intrigues of Eusebius, Ursicinus's powers were very limited, and the forces under his command were very few.

Early in the spring, Sapor crossed the Tigris, with an intention of going straight through the country to the Euphrates. But he found it impracticable to pursue this line of march; because, by the orders of Ursicinus, the whole country had been laid waste, and could afford his troops no subsistence. He was, therefore, guided by Antoninus through the mountainous district in the direction of Amida. He, at first, summoned this town to surrender, without the intention of besieging it; but an arrow from the wall having killed the only son of Grumbates, his principal ally, he swore to lay the city in ashes. A memorable siege ensued which lasted seventy days, and cost the Persian monarch 30,000 men. As Sabinianus, though at the head of the main army, refused to relieve the besieged, the town was at length taken and laid in ruins: very few of the soldiers or inhabitants escaped; and such principal officers, as fell into the hands of the Persians, were hanged. Sapor now gave up the campaign and returned to his dominions.

dated on the vi. of the calends of June (27th. of May); and the council of Rimini was opened soon afterwards.

As soon as the Catholic bishops had commenced their deliberations, Ursacius, Valens, and the other Arian chiefs entered the assembly, and read up the third formulary of Sirmium, in which the words Substance and Consubstantial were suppressed, as we stated above. They represented that this formulary had been approved of by the emperor, and that, being simple and clear, it ought to be adopted in lieu of all other formularies. They added, that it was a pity to disturb the tranquillity of the Church for the sake of two words, which were not to be found in the scriptures. It does not appear, says Tillemont, that the bishops gave an answer immediately : but it is certain that, in a very short time, they saw through the artifices of the Arians, who intended to surprise their simplicity. To bring them, therefore, to a test, they proposed the condemnation of Arius. This, Valens, Ursacius and the others positively refused to do ; upon which, they were declared knaves and hypocrites. The council, then, proceeded to read up the various heretical professions of faith, and drew up a decree, in which all these heresies, and particularly that of Arius, were formally anathematized. They declared that the formulary which had been offered them was untenable and Anti-catholic, and that they would stand to no other profession of faith except the Nicene. This solemn act of the council of Rimini was signed by all the Catholic bishops, and is still extant. The Arians continuing obstinate in their opposition to the council's decree, Ursacius, Valens, Germinius and Caius were nominally excommunicated and deposed from their bishoprics.

The council, having thus accomplished the object of its convocation, might have broken up; but it was obliged to obey the orders of the emperor, by sending ten deputies to acquaint him with its decision. He had, by this time, left Sirmium and gone to Constantinople, in order, more easily, to attend to the east, where affairs were in great confusion, in consequence of the invasion of Mesopotamia by Sapor. The Catholic deputies were men of good will but, unfortunately, had not talents to cope with the subtle and experienced Arian bishops. A deputation of these started with them from Sirmium and, arriving at the court before them, easily brought over the weak emperor to their views. When, therefore, the Catholics arrived, they were refused audience, under pretext that the emperor was busy ; and, soon afterwards, received orders to repair to Adrianople, and there remain till further orders.

After they had waited in this city a considerable time, they were conducted to a small neighbouring town, called Nice. Here a new formulary was presented to them by the Arians, still more obnoxious than that which had been rejected at Rimini: for it

omitted the words "similar in all things to the Father," and merely said, "similar to the Father according to the scriptures," absolutely rejecting, at the same time, the words "similar in substance."

The instructions, given the deputies at Rimini, were not to change in any manner the decision of the council, nor to communicate with the Arians. These instructions they now transgressed: for, partly, intimidated by threats and, partly, allured by promises, they subscribed the insidious formulary, and drew up a paper, in which they declared that there was no reason whatever to avoid the communion of Valens, Ursacius and the other Anomœans. After this, they were permitted to return to Rimini; and Constantius repeated his orders to Taurus not to suffer the bishops to depart till they, also, had subscribed the same formulary. At first, the Catholic prelates expressed great indignation against their deputies and refused to communicate with them: but, at length, seeing no prospect of returning home, if they persisted in their resolution, and suffering themselves, moreover, to be persuaded by the crafty Valens that there was no heresy in the formulary, they subscribed it, and made their peace with the Arians. They were, now, permitted to return to their respective sees.

This weakness of the bishops of the council of Rimini, gave occasion to the celebrated saying of St. Jerome: "*Orbis terrarum miratus est se esse Arianum.*"—"The whole world was astonished to find that it had become Arian." In fact, great was the triumph of the Arians, who now boasted that the whole Church was of their party. But, not only pope Liberius and the great body of the dispersed bishops both in the east and west never assented to the decision of this council, but the bishops themselves, who had subscribed the ambiguous formulary, becoming, afterwards, sensible of the fraud practised on them, protested against it, and declared for the Nicene symbol. (*Tillemont and Orsi.*)

3. Council of Seleucia.

Whilst the western bishops were assembled at Rimini, those of the east met at Seleucia in Isauria. Their number was a hundred and sixty, of which about fifteen were Catholics, forty were Anomœans, and the others were Semiarians. St. Hilary, who seems to have been in communion with the latter, was, also, present.

The council opened September the 27th, and held four sessions on four successive days. There was nothing but squabbles and confusion in every session,—the Semiarians contending for the symbol of Antioch of 341, in which were the words "similar in substance," and the Arians for a new one in which that expression was reprobated. At length, Leonas, who attended in the name of the emperor, finding it impossible to bring the bishops to an agreement, dissolved the council. But the Semiarians held an assembly apart, in which they pronounced excommunication and deposition against

Acacius of Cæsarea, George of Alexandria, Eudoxius of Antioch and six other principal Anomœans.

Each party sent deputies to the emperor. Those of the Anomœans, amongst whom were Acacius and Eudoxius, arrived first and won him over. But, they did not dare to express to him, openly, all their blasphemies; and the deacon Aetius even incurred his indignation for asserting, in his presence, that the Son is dissimilar in substance from the Father. Indeed, the mind of this *pope-emperor* seems, at this time, to have been in strange confusion: for, whilst he was angry with the Semiarians for maintaining a similitude in nature, he was equally enraged against the Anomœans for asserting a dissimilitude.

A. D. 360.—1. Arian council of Constantinople.—Dedication of the church of St. Sophia.—St. Hilary challenges the Arians.

The Acacians—for by this name the Anomœans are called by historians on the present occasion—were not a little perplexed by the opposition which the emperor had shown to the term Dissimilitude. But, the news, that the council of Rimini had abandoned the words “similar in substance,” relieved them from their anxiety, as they knew that these words were equivalent to Consubstantial.

They proposed, therefore, to the emperor, to order all the bishops who were then at Constantinople to subscribe the formulary adopted at Rimini; and this was, accordingly, done even by the Semiarians, who were afraid of incurring the emperor’s displeasure.

The Acacians, having thus far prevailed, resolved to overturn the Semiarian decision of Seleucia, which appeared to them an obstacle to the plan, which they had in view, of bringing the Church, finally, to an open profession of their blasphemies: They, therefore, summoned bishops from Bithynia to meet them at Constantinople; and, with these bishops, formed themselves into a council of about fifty, in the beginning of this year. St. Hilary was at this time at Constantinople, to which city his anxiety for the faith had carried him.

The first act of the council was a solemn adoption of the formulary of Rimini, and a condemnation of every formulary that was opposed to it. This blow was aimed at the council of Seleucia. The bishops next proceeded to condemn Aetius who, as we observed above, had incurred the emperor’s high displeasure, by avowing the words “Dissimilitude in substance.” He was deposed from the deaconship by the council, and banished by the emperor, first, to Mopsuestia in Cilicia and, afterwards, to Amblades on the confines of Pisidia. They now proceeded to take revenge on the Semiarians of Seleucia, who had condemned and deposed Acacius and the others mentioned above. They, therefore, in their turn pronounced excommunication and deposition against Macedonius of Constantinople, Eleusius of Cyzicus, Basil of Ancyra, Eustathius of Sebaste and several others. They also again deposed St. Cyril

A. D. 360.—I. Sapor again invades Mesopotamia and takes several towns.—Constantius goes into the east:—he marries again.

The Persian monarch crossed the Tigris again, this year, at the head of a powerful army, accompanied, as before, by Antoninus. His first attack was against Singara, which he took and ruined, leading the garrison and inhabitants into captivity. Not venturing to assail Nisibis, he laid siege to Bezabde or Phænica, a strong town on the banks of the Tigris. The bishop of the place, called Heliodorus, went out with the view of persuading him to depart, but without effect; for the siege was continued, and the town was at length carried by assault. Those of the inhabitants and garrison, who escaped the slaughter, were led into captivity together with the bishop and all his clergy. Sapor did not ruin Phænica, but repaired it and threw a garrison into it. He next attacked Vitra or BIRTHA, a town on the Tigris at the south eastern extremity of Mesopotamia, not far from Ninive. But here he received a check, and was obliged to raise the siege.

Whilst these disasters were befalling the empire in the east, Constantius was wholly engaged at Constantinople in throwing confusion into the Church of God. At length, however, he was roused from his inactivity and ecclesiastical humour, and went over to Asia. He crossed the Euphrates at Samosata, but halted for a long time at Edessa, to make his preparations. At length, he advanced into the country, and attempted to retake Bezabde. He failed in the attempt, and returned to Antioch to pass the winter. As the empress Eusebia had died some time before, he now took a third wife called Fausta, whose family is unknown.

2. Julian is proclaimed Augustus in Gaul.—Constantius refuses to acknowledge his title.

Julian had continued to gain universal esteem in Gaul. The army loved him, because, though a strict disciplinarian, he treated the soldiers well and uniformly led them to victory. The inhabitants were equally attached to him, because he administered justice in the most impartial manner, and showed every disposition to promote their interests and happiness. But Florentius, the prefect

of Jerusalem, who had been restored to his see by the council of Seleucia.

The emperor nominated to the see of Constantinople Eudoxius of Antioch, and to that of Cyzicus the infamous Eunomius. In like manner pure Arians were fixed in all the other vacant sees.

Eudoxius, a few days after his nomination, presided at the dedication of the famous church of St. Sophia, which had been built by Constantius. This church was rebuilt in a most magnificent manner by Justinian; and it exists at the present day as the principal Turkish mosque of Constantinople.

St. Hilary, seeing the imminent danger in which all these proceedings placed the Church, thought it his duty to come forward. Accordingly, he boldly presented a memorial to the emperor, in which he challenged the Acacians to a public disputation in presence of the emperor and the whole council. This challenge was not accepted by the doughty Arian champions. They dreaded the learning and abilities of St. Hilary; and, therefore, persuaded the poor weak emperor to send him back to his diocese,—without, however, revoking the decree of his banishment,—under pretext that his presence only tended to disturb the oriental churches.

The emperor, after the council was over, sent the Rimini formula through all the provinces, with orders that all bishops should be deposed, and all magistrates disqualified for their places, who should refuse to subscribe it. Great was the number of bishops both of the east and west, who weakly yielded on this occasion: but pope Liberius absolutely refused to subscribe, and was, therefore, obliged to abscond till the death of the tyrant.

2. Eunomius is deposed from the see of Cyzicus:—he forms a separate sect of Arians.

Eunomius, than whom there are few more famous in the history of Arianism, was a native of Cappadocia and the son of an industrious farmer. Having received a small tincture of Rhetoric, he repaired in 356 to Alexandria, where Aetius at that time lived comfortably under George the Cappadocian. He became Aetius's scholar, and deeply imbibed his impious sentiments. He accompanied his master to Antioch in 358, and was made deacon by Eudoxius. When, this year, he was promoted to the see of Cyzicus, Eudoxius advised him to conceal his real doctrine, as Constantius would not allow any one to profess that Christ is dissimilar in nature to his Father. But, he could not restrain himself from openly venting his impieties, as soon as he took possession of his bishopric. Constantius, being informed of this, ordered Eudoxius to depose him. This prelate, therefore, cited him to appear before him and, on his refusal to come, reluctantly executed the emperor's orders. Eunomius now retired to Cappadocia, his native country, and put himself at the head of a separate party, which did not communicate with the other Arians. They took the name

of the pretorium, whose conduct in many instances was the very reverse of that of Julian, was his secret enemy, and failed not to foment by his malicious information the jealousy which Constantius had long entertained for him. To diminish Julian's power and, at the same time, to increase his own forces against Sapor, the emperor sent into Gaul one of his secretaries of state, called Decentius, with an order addressed to Lupicinus, one of Julian's principal generals, to send into the east the flower of the Gaulish army. The only command which he gave to Julian himself was to put no impediment to the execution of his orders.

Ammianus Marcellinus and the other pagan historians of those times, in the account which they give of the famous revolution which followed from these orders of Constantius, represent their hero and idol as supporting throughout the affair a noble and disinterested character. But their account is justly suspected of partiality: and it is highly probable that he brought into play, on this occasion, that profound dissimulation which was one of his characteristics, and that, whilst he appeared to obey Constantius and to decline the title of Augustus, he entertained in his bosom a resolution to rebel, and secretly manœuvred to carry this design into execution.

When the foresaid orders arrived, Lupicinus, to whom they were directed, was absent in Britain, whither he had been sent by Julian to make head against the Picts and Scots who were laying waste the province. Decentius, therefore, proceeded himself to execute the emperor's commands, independently of Julian. The latter made no resistance: on the contrary, he gave orders to the troops to obey the emperor's commissioner. But, though Julian appeared to obey, the troops showed contrary dispositions. They raised universal murmurs, which were increased by handbills circulated amongst them,—by whom it is not known but, probably, by Julian's own emissaries,—in which they were called on to express their opposition in a manner more decisive than by mere words. This they did not fail to do, in a short time. For, those who had been picked out for the Persian expedition, having been assembled at Paris to take leave, as was pretended, of Julian, no sooner saw him, than with loud voices they proclaimed him Augustus; and the proclamation was responded to by the whole province. For some time, he appeared to reject the proffered honour; but, at length, he consented, or, as his historians say, was forced to submit. Decentius now returned into the east, and Florentius left Gaul. Lupicinus, on his return from Britain, was arrested by Julian's orders.

After some time, Julian sent deputies to Constantius, who found him at Cæsarea in Cappadocia on his march towards Mesopotamia. The emperor testified the greatest displeasure at Julian's conduct, and sent him a letter by the quæstor Leonas, ordering

of Eunomians, and boldly avowed the most impious of Arius's doctrines.

3. Macedonius commences a new heresy.

Macedonius, after his removal from the see of Constantinople, continued with the Semiarians to maintain that the Son is similar in substance to his Father; but, with the pure Arians, he denied the divinity of the Holy Ghost, pretending that he is a creature similar to the angels but more elevated in rank. Basil of Ancyra and most of the Semiarians, who had been deposed with him in the late council, adopted his sentiments: but they did not constitute a formal sect till 362.

Macedonius, according to some authors, held, after his deposition, not only that the Son is similar to the Father, but also that he is consubstantial to him.

A. D. 361.—1. St. Meletius is made bishop of Antioch, but is soon after deposed.—Euzoius is ordained in his place.—Commencement of the Meletian schism.

Under the date of 331 we stated that St. Eustathius was banished by Constantine, through the intrigues of the Arians, into Illyricum. After his death, which happened soon after, there was a succession of Arian bishops in that see till last year, when Eudoxius was translated by Constantius to Constantinople. During all this time, the Catholics of Antioch, who were very numerous, were divided into two parties: some of them, who called themselves Eustathians, held their assemblies apart and would not communicate with the Arian bishops: others, for the sake of peace, communicated with them though they detested their doctrine.

As the see had no bishop, at the commencement of this year, Constantius, who, after his Persian expedition, had fixed his winter quarters at Antioch, assembled a great many bishops, in order to fill the vacant see. After much canvassing and disputing, both Catholics and Arians agreed to elect St. Meletius,—each party believing him to be of their sentiments. But he was no sooner consecrated and put in possession of the see, than he manifested publicly the Catholic faith which he had always professed: wherefore, he had held his see only one month, when Constantius banished him, and substituted in his place Euzoius, one of Arius's bosom friends, who had been excommunicated with that heresiarch by St. Alexander.

The famous Meletian schism dates its origin from this event. For, though all the Catholics both Eustathians and the others agreed in rejecting the communion of Euzoius, the former refused to acknowledge St. Meletius, as having been appointed by the Arians; whilst the latter adhered to him as their legitimate pastor. Hence, for many years, there were two Catholic bishops of Antioch, one chosen by the Eustathians, and the other by the adherents of Meletius.

him to lay aside the title of Augustus, as he valued his safety. The quæstor, also, was authorised to cashier the officers whom Julian should have appointed. Julian, seated on his throne and in royal costume, read the letter to the soldiers and people, who with loud voices called on him to despise Constantius's orders. He, therefore, answered the emperor by a letter, couched in terms of resolute bitterness. Many other letters passed between them of the same tenor as the preceding; and it was evident, that a civil war alone could decide the question.

A. D. 361.—1. Julian, having chastised the Germans who had again ventured to infest Gaul, declares war on Constantius:—he makes himself master of Illyricum and Italy.—Revolt of two of his legions.

Julian passed the last winter at Vienne, anxiously weighing the chances of war with so powerful a monarch as Constantius, and, still to a certain degree, uncertain whether or not to proceed to extremities. Whilst he was in this deliberation, he received intelligence that the subjects of one of his allies, called Vadomair, who ruled in the country near Basle, had invaded the province on the side of Rætia (Suabia), and were committing great ravages. He, at first, sent against them count Libinon: but this general, falling into an ambuscade, was killed, and his troops were dispersed. Julian, therefore, marched against them in person and, crossing the Rhine, fell on them unawares. Great numbers were put to the sword: to the others, at their humble request, he granted peace on condition of their surrendering all their booty and prisoners.

Understanding that Constantius was making arrangements to attack him, he resolved to be before hand with him, and to take the field without delay. He was encouraged in this resolution by his demons, whom he consulted in private. For, though he still professed Christianity externally, and on the day of the Epiphany had joined the faithful in the public service and, perhaps, had received the communion, yet in secret he practised idolatry, together with his physician and a pagan high-priest from Athens, who alone were in the secret. He appointed, therefore, various trusty officers to command in Gaul in his absence; and, with a body of only 23,000 men, he began his march towards Illyricum and Italy,—the soldiers having, previously, sworn allegiance to him, and promised to follow him whithersoever he should lead them. He divided his forces into three bodies: one of 10,000 men, under the command of Jovinus and Jovius, had orders to traverse the countries north of Italy: another, consisting of the

St. Melotius was born of noble parents at Melitene in Lesser Armenia. He cultivated every virtue from his youth, but was particularly remarkable for meekness, which no trials could ever alter. He had, says Tillemont, sweetness and peace in his eyes,—on his lips was a smile full of gaiety,—and his hands were ever open to bestow and receive benedictions. No wonder, then, that he was loved and admired even by those who were not joined with him in communion.

2. Death of Constantius.—Deplorable state of the Church at this period.

God was pleased, this year, to put an end to the persecution of Constantius. This unhappy man, hurrying back from the east to make head against Julian, who was in possession of the greater part of the western empire, fell sick from fatigue and uneasiness of mind at Tarsus in Cilicia; and as, notwithstanding his indisposition, he continued his journey, he at length died at Mopsucrene, a small town on the confines of Cappadocia and Cilicia. St. Gregory Nazienzen says that, when Constantius approached his latter end, he repented, though uselessly, of three things,—viz. of having spilt the blood of his relations, of having elevated Julian to the dignity of Cæsar, and of having caused so many troubles in the Church. But, though Theodoret says the same as St. Gregory, there are strong reasons to believe that, in his last moments, he rather approved than condemned his conduct with respect to the Church: for St. Athanasius assures us that he persisted in his impiety to the very end, and would receive baptism, not from persons signalised by their faith and piety, but from Euzoius a declared Arian. Some are of opinion that he was baptized at Antioch before he went to Cilicia; but the more probable opinion is, that he received baptism at Mopsucrene.

The state of the Church was, at this period, most deplorable. The declared enemies of the divinity of Jesus Christ triumphed on every side: the principal churches, if we except that of Rome, were in the hands of pure Arians: George of Cappadocia ruled at Alexandria, Euzoius at Antioch, Eudoxius at Constantinople, Acacius at Cæsarea in Palestine, Germinius at Sirmium, Auxentius at Milan; and a great number of those, who held the minor churches, though Catholic in their hearts, had signed the formularies of Sirmium and Constantinople and were in communion with the Arians.

But at the moment when the bark, which had the Apostles on board, seemed overwhelmed with the waves and about to perish, our Saviour awoke and, commanding the tempest, brought on a calm; as will be manifest from the events which followed the death of Constantius.

same number of men and commanded by Nevitta, was directed to proceed by the way of Rhætia; and he himself with only 3,000 men followed the more northern route of the Black or Hercynian forest (Saltus Marciatus) and the Danube. Sirmium was appointed the general rendezvous.

Every thing turned out according to Julian's most sanguine wishes. His own division reached Sirmium first, and he was received by that city in triumph: the other two divisions joined him in a few days. Taurus the prefect of Italy,—the same who acted in the emperor's name at the council of Rimini,—fled to Constantius on the news of his approach, as did also Florentius, the prefect of Illyricum. These countries, therefore, together with all Greece and Macedon surrendered to Julian without resistance. He hastened to take possession of the famous pass of Succus (Sucidava), which would open to him a passage into Thrace whenever he should think proper to attack Constantinople. This pass is in Mount Hæmus, where that mountain joins Rhodope. On the side of Illyricum, the descent through this pass is soft and gentle; but, on the side of Thrace, it is precipitous and craggy, and can be defended by a few soldiers against almost any force.

Julian now published various manifestos in justification of his conduct. That which he sent to Rome was so grossly abusive of Constantius, that it gave offence to the senate, and is censured by Ammianus himself. In that directed to the cities of Greece he openly professed paganism. Indeed, the moment he found himself master of the Illyrian provinces, he threw off the mask of Christianity which he had so long worn; and, not only ordered the temples of the false gods to be reopened, but exhorted the people to return to the worship of their forefathers.

In a very short time, all the western empire acknowledged Julian's authority, except Africa. Constantius had sent to that province Gaudentius, an officer who had been his spy in Gaul on the actions of Julian, and who justly expected punishment in case the latter prevailed. He, therefore, took such measures of defence, that Julian's troops, though they lined the shores of Sicily from Cape Lilybæum (now Boco) to that of Pachynus (now Cape Passaro), could find no opportunity of passing over into Africa till the death of Constantius.

But Julian, about this time, received a check which he little expected. When he arrived at Sirmium, the garrison of that town consisted of two legions and a cohort of archers. As he could not well trust to the fidelity of these troops, in case he marched against Constantius, he ordered them to be led into Gaul. This order excited such discontent amongst them that they openly revolted; and under the command of a general of cavalry, called Nigrinus, they took possession of Aquileia. Julian, though he besieged the place, was not able to take it, nor did he prevail on them to

lay down their arms till two months after the death of Constantius.

2. Constantius's last expedition into the east:—his death and character.—Authors who flourished in his reign.

When Julian started on his expedition to Illyricum, Constantius was in Mesopotamia. Aware of Julian's rebellious dispositions, he had long deliberated at Antioch, whether to march immediately against him, or against Sapor who again threatened Mesopotamia. The latter counsel prevailed; and, accordingly, he passed the Euphrates at the head of a mighty army, and fixed his head quarters at Edessa, whence he sent forward his generals to the confines of Persia, to watch the motions of the Persian king. Receiving news that Sapor, deterred by bad omens, had relinquished his design of invading Mesopotamia this year, and being informed at the same time of Julian's success in Illyricum and Italy, he hastened back with the bulk of his army in order to fall on Julian. When he had reached Tarsus in Cilicia, he fell sick from mental anxiety and the fatigues of his journey. Imagining that exercise would dissipate the complaint, he continued his journey as far as Mopsucrene, a small town at the foot of Mount Taurus on the borders of Cilicia and Cappadocia. Here he became mortally ill, and expired on the 3rd. of November, being forty five years old, and having reigned twenty five from the death of his father.

The characteristic defect of Constantius, according to all authors both pagan and Christian, was a foolish vanity,—that foible of weak minds;—and to this defect may be attributed nearly all the errors of his conduct. If his officers performed any brilliant actions, he saw himself alone in these exploits; and, when he proclaimed them to the empire, he was sure to arrogate to himself all the glory resulting from them. As for the officers themselves, instead of being more valued by him for their eminent services, they became the objects of his petty jealousy, and often received no other reward for them than disgrace, banishment or death. Under the same feeling of vanity, not content with absolute power in civil matters, he must forsooth be equally despotic in those of the Church; and the confusion, which ensued from this monstrous assumption, is marked by the pagan Ammianus himself as one of the great evils of his reign. From the same vanity proceeded his unhappy choice of his ministers and favorites. Those, who were best acquainted with the arts of flattery, were in his eyes the most clever and discerning, and, therefore, the fittest to give him advice. These men, who were almost all eunuchs, moulded him at their pleasure; and, as they were of the most corrupt character, they led him into a thousand unjust and cruel measures. Eusebius, his high-chamberlain, led this iniquitous band; and such was his power over him, that he seemed rather his master than his servant.

But Constantius had some good qualities. His chastity was exemplary, and he easily pardoned personal injuries. He was the

mortal enemy of idolatry and magic, both which he forbade under pain of death. Hence, the wound inflicted on paganism by Constantine, was in his reign rendered far more deep and wide. (*Tillemont.*)

The principal authors, who flourished under Constantius, were Donatus, Aurelius Victor, and Firmicus Maternus. The two former were pagans and the latter a zealous Christian. Donatus was a celebrated Grammarian and one of St. Jerome's masters. His treatise "*De barbarismo, et octo partibus orationis*" still exists. His other works are lost. Aurelius Victor rose by his merits from an obscure beginning to the highest honours of the state. There are extant two works written by him,—viz. an account of illustrious men, and an abridged history of all the emperors to the twenty third year of Constantius. Firmicus Maternus wrote a profound work against paganism, of which only a part exists. (*Tillemont.*)

3. Julian is proclaimed Augustus by the whole empire: he punishes Constantius's ministers and regulates anew the court.

When the news of Constantius's death reached Julian, who had fixed his head quarters at Naissus in Higher Mæsia, he issued orders for a general mourning, and ordered the body of Constantius to be conveyed to Constantinople. Immediately afterwards, he departed for this latter city, where he was received with rapturous joy on the 11th. of December this year, and solemnly proclaimed emperor by the senate. As soon as this ceremony was over, he caused the obsequies of Constantius to be celebrated with all imaginable grandeur,—himself attending the funeral in person without the diadem. The body was interred in the church of the Apostles.

Julian now took pacific possession of the whole empire,—deputies arriving from all quarters to acknowledge his title.

One of his first cares was to establish a tribunal at Chalcedon, to judge Constantius's obnoxious officers, and all those of whom the public complained. Two officers were condemned to be burnt alive, viz. Paul and Apodemius, who had been the principal instruments of the cruelties of the late reign. Eusebius, Constantius's prime minister, was sentenced to lose his head. Many others were condemned to death or banishment, and amongst them some who were innocent and merited a different treatment from Julian. This was particularly the case of Ursulus, superintendent of the finances, who had been a great benefactor to Julian in the days of his distress.

Julian next reformed the court, cutting off many thousands of useless dependants and menials, and reducing the various employments to a very small number. (*Till. Hist. des Emps. vol. iv. page 506 &c.*)

A. D. 362.—1. Julian recalls the banished bishops.—George of Cappadocia is massacred by the pagans of Alexandria.—Return of St. Athanasius, and some account of his proceedings whilst in exile.

Julian, from the moment he entered Constantinople in December last year, not only made public profession of paganism but, in the deadly hatred he entertained for Christianity, employed all the powers of his mind in attempting its total destruction. So prodigiously had the Christians multiplied in the empire during the late reigns, that before he ventured to imitate Dioclesian in publishing bloody edicts against them, he thought it necessary to pursue his object by indirect means. To diminish their numbers, he put in practice every art of seduction; and when this failed, he had recourse to a thousand vexations practised on those who continued firm in their profession; and, to weaken their power of resistance, he published an edict, apparently dictated by humanity, but in reality intended to foment divisions amongst them, as is acknowledged by Ammianus Marcellinus. By this edict he proclaimed entire liberty of conscience, and recalled all those, of whatever sect they might have been, who had been banished in the preceding reigns on account of religion. But this edict, instead of hurting Christianity, was turned by Divine Providence to its benefit and greater stability. The various churches, which were sound at heart, now received by the return of their legitimate pastors the power of fully manifesting their sentiments, and of publicly and freely professing that faith which they had never abandoned. Thus, in a short time, Arianism appeared an insignificant sect, whilst almost every country, both of the east and west, held forth a Church which was truly Catholic or universal. On this occasion, St. Meletius returned to Antioch, St. Eusebius of Vercelli and Lucifer of Cagliari to their respective bishoprics, and St. Cyril again took possession of his church of Jerusalem. St. Athanasius did not, for some time, avail himself of Julian's edict, because George of Cappadocia, supported by Artemius Duke of Egypt, continued to hold the see of Alexandria. But this impediment was at length removed: for, Artemius being put to death by Julian's orders, the pagans of Alexandria, who had suffered as severely as the Catholics from George's brutal conduct, rose tumultuously against him and tore him to pieces, treating his dead body with every mark of disgrace.

George having been thus punished by Divine Justice, St. Athanasius returned to his church, and was received in triumph by both Christians and pagans. His conduct, after his return, was that of a kind father, who pitied his enemies instead of resenting the injuries they had inflicted on him. Indeed, so moderate and full of wisdom was his whole conduct, that Gibbon himself is forced to pay him the homage of praise and admiration.

A. D. 362. Julian's conduct at Constantinople.

Julian remained six months at Constantinople, during which time he fully displayed his character,—a strange jumble of wisdom and folly, justice and injustice, clemency and atrocious cruelty. His long suppressed paganism had by its condensed action fairly crazed his brain; so that, when at length he gave it vent, he appeared a very madman to the pagans themselves. We cannot, in a work like this, amuse our readers with a detail of his ridiculous actions, but must content ourselves with a slight sketch of them. At the very beginning of his reign, he assumed as his most glorious appellation that of high priest; and, to show that this in him was no empty title, as it had been in former pagan emperors, he publicly officiated in the temples, with broom in hand swept the sacred places, himself slew victims, and with his own hands rummaged in their entrails for prognostics. In a word, he thought no employment, however mean and disgusting, beneath him, when directed to the service of his beloved gods. His court, from which he had banished the ministers of luxury, was crowded with those of religion. Philosophers—under the various denominations of magicians, enchanterers, diviners, augurs &c.—flocked to him from every quarter, and were cordially entertained by him. When he went abroad, this sapient group surrounded his person, in company with public prostitutes and debauchees, who regaled his religious spirit, as he went along, with their infamous songs and gestures. St. Chrysostom, who gives us these and many other particulars, says that posterity would think them incredible, but he appeals to eye-witnesses for their truth. Julian very early called to court Maximus, who, as we have already observed, initiated him into the mysteries of magic in Asia Minor. When he arrived, Julian was haranguing in the senate house. The moment the philosopher was announced, he broke off his discourse, leapt from his throne, turned his back on the senators, and flew to his embraces. This man now became Julian's grand oracle.

But, in the midst of his religious follies, he bestowed great favours on Constantinople. He conferred fresh privileges on the senate, formed a new port for the reception and security of vessels and elevated a portico leading to it. In another portico he established an extensive library.

2. Public calamities which befell the empire during Julian's reign.

Julian flattered himself in the pride of his heart, that, by his philosophical conduct and by the reestablishment of idolatry, he would bring back the golden age on the Roman empire. But God marked his short reign in a manner which showed, that he was an instrument not of felicity but of punishment. Dreadful earthquakes were felt in every province: Ammianus informs us that most of the cities of Palestine, Libya, Sicily and Greece were over-

As we have said nothing concerning St. Athanasius since his banishment in 356, we shall here notice a few particulars respecting his adventures since that period.

He spent the whole of the interval in the deserts of Egypt, where the holy monks and solitaries, loving and reverencing him as their common father and guide and as a glorious champion of the faith, watched over his safety, and exposed themselves to every danger to conceal him. Constantius viewed and hated him as his greatest enemy; and would have received more joy from his capture or death than from a victory over the Persians themselves. Hence, he omitted no means to get him into his power, and even offered a large reward for him either living or dead. By his orders, soldiers spread themselves in search of him over all Egypt. As if he were some highly dangerous wild beast, they hunted him from monastery to monastery, from cell to cell, from solitude to solitude. But all in vain: God had interposed a cloud between him and his pursuers, which moved as he moved, and always concealed him from their view; and this sometimes when he was quite close to them. But what enraged Constantius and his Arians still more was, that he acted not on the defensive, but, from his lurking places, continued to assail them with his pen, exposing their tyranny, laying open to the faithful their artifices, and powerfully refuting their blasphemies. Numerous were the works which he thus composed in the desert, and spread widely in the Church by means of his numerous friends, in spite of all the furious efforts of Constantius to prevent their circulation. Thus, he was not less the supporter of orthodoxy whilst a fugitive outlaw, than when he sat peaceably on his episcopal throne.

2. Council of Alexandria.

The first grand care of St. Athanasius, after his return, was to restore as far as possible peace and union to the Church, so much disturbed and agitated in the preceding reign. For this purpose he convened a council at Alexandria, which, though not numerous, was most important from its decisions. There were present about twenty bishops, mostly firm and holy confessors, and amongst them was St. Eusebius of Vercelli. This prelate, being on his return from Thebais in company of Lucifer of Cagliari, went to Alexandria purposely for this council, whilst Lucifer remained at Antioch, contenting himself with sending two of his deacons as deputies. There were, also, present several deputies from other absent bishops. This council decided in the first place, that pardon should be granted to the leading Arians, provided they renounced their heresy; but that they should never more be admitted to exercise their orders. In the second place, it decided that all those numerous bishops, who had been forced against their will to sign obnoxious formularies and to communicate with the Arians, should be restored to the Catholic communion and retain their respective

turned: Libanius adds that in Libya not a single city was left standing and but one in Greece, and that Nice was utterly ruined and Constantinople greatly damaged. The sea in several places broke in upon the land and destroyed whole cities with their inhabitants. At Alexandria, the sea retiring during an earthquake, returned afterwards with such violence, that it laid under water several towns and villages, and drowned an incredible number of persons. To these calamities was added a general drought, which lasted till the following winter was far spent, and produced an universal famine: the famine was followed by a dreadful plague, which continued till Julian's death, carrying off great numbers of men and cattle. All these circumstances are taken from pagan authors: Christian writers add that the famine followed Julian from place to place, and that, as he continued longer at Antioch than in any other city, it raged there with peculiar violence. He attempted to remedy the evil by fixing the price of corn and other provisions: but this measure only increased it, the merchants privately conveying their stores to other places; and thus that great and populous metropolis was reduced to such misery as cannot be expressed.

3. Julian at Antioch.

Julian's warlike spirit did not suffer him to remain more than six months at Constantinople, but impelled him in the direction of the east, where he fully expected to gain immortal renown by the conquest of Persia. He, therefore, went to Antioch, where he spent this summer and the greater part of the following winter, making his preparations for his Persian expedition. In his journey to Antioch, he turned aside to visit the celebrated temple of Cybele, the mother of the gods, at Pessinus in Phrygia, to obtain her blessing on his enterprise. The inhabitants of Antioch gave him a grand reception: but his actions soon attracted from them such a treatment as embittered his residence amongst them.

There was, about five miles to the south of Antioch, a celebrated temple of Apollo and Daphne, constituting one of the most voluptuous places of pagan worship in the world. A grove of laurel and cypress trees, ten miles in circumference, surrounded the sanctuary; and throughout this grove were scattered beds of odoriferous flowers, watered by innumerable streamlets, which were conducted from the neighbouring mountains. Here, also, were delivered oracles resembling those of Delphi. The Caesar Gallus had profaned this place, and had erected a magnificent Christian church in the midst of the grove, to which the body of the holy martyr Babylas had been transferred from Antioch.

Julian, on his arrival at Antioch, repaired to this celebrated sanctuary, on the anniversary of the ancient festival of Apollo, in the full expectation of again seeing paganism in its greatest pomp and splendour. But, instead of hecatombs of fat oxen sacrificed by

dignities, on signing the Nicene creed and renouncing the communion of heretics.

After these pacific decisions, which were soon afterwards confirmed by the pope and generally carried into execution, the council proceeded to condemn two rising heresies, viz. those of Macedonius and Apollinaris. The former, as we have already stated, denied the divinity of the Holy Ghost. The latter taught that Christ had not a human soul, but only a body, not formed from the Blessed Virgin, but placed in her as in its temple, and that the Divine Word supplied in it the place of soul. He taught, moreover, other errors respecting the Incarnation, which will be noticed hereafter. The council pronounced anathema against both these heresies.

The word *Hypostasis* began, about this time, to threaten a division amongst the Catholics. The Latins generally understood, by this word, Nature, and, therefore, concluded that there is only one hypostasis in God: the Greeks on the contrary held three hypostases, because they understood person by this word. This question was mooted in the council of Alexandria. It being ascertained that the dispute was merely about a name, and that both parties were perfectly agreed as to the true faith in the Trinity, it was decided that each might follow its respective meaning of the word, without any danger to faith or breach of communion. However, this question was not finally settled till a considerable time afterwards.

3. Lucifer of Cagliari imprudently ordains Paulinus bishop of Antioch, and thus strengthens the Meletian schism:—he himself forms a separate schism.

We stated above that Lucifer of Cagliari, unwilling to attend the council of Alexandria, remained behind at Antioch. For some time he exerted himself, in a laudable manner, to unite the Meletians and Eustathians. Not being able to accomplish his purpose, instead of awaiting the effect of St. Athanasius's zealous efforts for the same end, he precipitately ordained bishop for the Eustathians Paulinus, a virtuous priest who had long acted as their leader. Thus the schism received strength and consistency, and thus there were, at the same time, three bishops of Antioch, viz. Euzoius the Arian who kept possession of the principal churches, and Meletius and Paulinus, who held their assemblies in private places.

But Lucifer went still further. Finding that his conduct was disapproved of by St. Athanasius and his council, he on his side refused to receive their decision respecting the fallen bishops, and separated himself from their communion and that of the whole Church, thus forming the famous schism which goes by his name.

4. St. Athanasius is expelled by Julian from Alexandria.—Many Semiarians adopt the heresy of Macedonius and form themselves into a separate body.

Julian soon perceived the failure of his plan for ruining Christi-

the tribes of a wealthy city to their tutelar deity, he found only a single goose, provided at the expense of an old priest, who alone of all the sacerdotal tribe had remained to take care of the temple, which Gallus had left standing in the place. Julian attempted to restore the worship of the deity; and for this purpose demolished the church of St. Babylas, and gave orders to the Christians of Antioch to remove his relics. We learn from the pagan authors themselves that this order was given, because Julian's magical operations could not go on in consequence of the vicinity of the bones of a dead man, as the demons, urged by numerous sacrifices, declared. The people of Antioch, who were almost all Christians, executed Julian's order in a manner which caused him unutterable rage and disappointment: for an innumerable multitude poured forth to fetch these relics, and returned with them to the city in a most solemn procession, singing such psalms of David as expressed contempt of idols and idolaters.

On the night subsequent to this event, the temple of Daphne was burnt to the ground, the fire having commenced in the roof. Julian, now quite frantic, closed the Christian church of Antioch, and confiscated all its property. He, also, commanded many to be put to the torture, in order to discover the authors of the conflagration. But all his efforts were vain; and it appears certain that, through the prayers of St. Babylas, the temple was burnt, miraculously, by fire descending from heaven.

But Julian's mortification, during his stay at Antioch, did not arise only from these circumstances: his vanity was sadly galled by numerous lampoons, in which the wits of that city turned him into ridicule. His diminutive stature, his pompous strutting gait, his forbidding aspect, his low and silly acts of superstition, his numerous sacrifices for which they called him butcher, his coins marked with strange and fantastical figures, were so many subjects of burlesque odes, sung publicly through the streets: but above all things, his long, stiff, and uncombed beard was the standing butt of their railleries, and excited most merriment amongst the people. Though he was stung to the quick by this conduct of the Antiochians, yet his philosophical pride restrained him from giving vent to his rage by acts of severity. He, therefore, contented himself with taking revenge by his pen in his celebrated work called the *Misopogon* or the *Beard-hater*. It is a continued irony, in which, pretending to institute a process against himself, he satirizes in the severest manner the depraved morals of the people of Antioch. The sermons of St. Chrysostom, some years afterwards, show that his reproaches were not altogether destitute of foundation: but Ammianus acknowledges, that passion had a great share in the composition of this work, and that in some things it carried him beyond the limits of truth.

This satire produced the effect which might be expected: it

anity by divisions: for, on the contrary, he saw it rise more united and vigorous from his own efforts. This he justly attributed principally to St. Athanasius; and, therefore, as Gibbon expresses it, he honoured him with a peculiar hatred. In opposition, then, to his own edict, he banished him from Alexandria, and afterwards ordered him to be put to death. For the extraordinary manner, in which St. Athanasius eluded the latter order, and for his adventures till after Julian's death, we must refer our readers to *Butler, May 2nd., and Tillemont vol. viii, page 216.*

About this time, the principal Semiarrians adopted Macedonius's heretical sentiments respecting the Holy Ghost, and began to form a separate sect under the denomination of Macedonians. At their head were Macedonius himself, Eustathius of Sebaste, Eleusius of Cyzicus, and Sophronius of Pompeiopolis in Paphlagonia. But the persecution, which was now raging, prevented them from giving any great diffusion to their doctrine for the present.

A. D. 363.—1. Persecution of the Christians under Julian.

Julian's hatred of Christianity manifested itself from the very commencement of his reign in various forms of persecution, and increased every day in violence till his death. He began by discarding the Christian officers of the court, and by putting several of them to death. He next bent every effort to corrupt the army and to engage it in idolatry. He stripped the Labarum of the monogram of Christ's name, placed in it by Constantine, and restored it to its ancient figure. He gave all the officers to understand, that if they wished to retain their situations, they must adore the gods of the empire. Many of them unfortunately preferred their temporal to their eternal welfare; but many, also, remained firm in their religion and forfeited their commissions. Some few were permitted to retain their commands, though they refused to commit idolatry. Amongst these were Valentinian, Jovian, and Valens, who all, afterwards, became emperors. The first of these gave a noble instance of courage on this subject. Being a tribune in the imperial guard, he was obliged, on a certain occasion, to attend the emperor when he went to the temple of Fortune to offer sacrifice. As they entered, one of the priests, sprinkling Julian as was the custom, threw, also, a few drops on Valentinian. The latter, immediately, gave the priest a blow, and tore off that part of the garment which had been touched by the lustral water. Julian, enraged beyond measure at this action, banished him to Melitene; but, soon afterwards, standing in need of the services of so distinguished an officer, he reinstated him in his situation. Great numbers of the private soldiers were perverted by him; but many, also, even amongst them, remained firm in their religion, and refused to join in any idolatrous action.

For the government of provinces, and for other high offices, he chose those who were most attached to idolatry, and loved and

multiplied the pasquins; and Julian was obliged to devour in silence these fresh raileries which it was not in his power to prevent. However, he conceived for Antioch a bitter hatred; and, resolving that this should be his last visit to that city, he gave orders to Memorius, governor of Cilicia, to prepare lodgings for him at Tarsus, when he should return from his Persian expedition.

During Julian's residence at Antioch, he composed, besides his *Misopogon*, a work against the Christian religion, in which he merely repeats the objections, a hundred times already refuted, of Celsus, Porphyrius and Hieracles. This work has not come down to us; and we should have no knowledge of its contents, were it not for St. Cyril of Alexandria, who, fifty years afterwards, refuted it, and in his refutation inserted a great part of it. In St. Cyril's work we see that in the very passages, in which Julian fancied that he stabbed Christianity mortally, he furnishes arms for its defence.

A. D. 363.—1. Julian marches against the Persians.

Julian by no means allowed his literary employments to interfere with his preparations against the Persians. He assembled from every quarter the best troops in the empire, and laid in an immense stock of military engines, warlike stores and provisions: he, also, ordered to be constructed on the Euphrates a fleet of one thousand one hundred vessels, to carry his stores and accompany his army in his advance. Several nations sent ambassadors to him to offer him their cooperation; but he disdained to accept these offers, relying on his own abilities and resources: to the king of Armenia alone he sent a haughty command to hold his forces in readiness for whatever he should ordain. His army consisted of a hundred thousand men,—being the most numerous and best equipped of any that had hitherto marched against the Persians. He left Antioch on the 5th. of March, crossed the Euphrates on a bridge of boats, and arrived at Carræ, the ancient Hara, famous for the destruction of Crassus and the Roman army, where he halted to offer sacrifices in a famous temple of the moon which was in that place. He here divided his army into two bodies: one, consisting, of thirty thousand chosen troops, he placed under the command of Procopius and Sebastian, with orders to march in a northern direction towards Nisibis; and he himself with the remainder followed the winding course of the Euphrates towards Ctesiphon, the capital of Persia,—his fleet sailing down the Euphrates in company of the army. In a month's time he reached Circesium, the extreme south eastern limit of the Roman dominions and, passing the river Chaboras, which here falls into the Euphrates and divides the two empires, he entered the enemy's country. We cannot, in a work like this, give the interesting details of what happened till he reached the neighbourhood of Ctesiphon. Suffice it to say, that he acted like a madman in utterly destroying several important

favoured them in proportion to the degree in which they seconded his hatred against Christianity. Hence, these men, though they did not openly oblige the Christians to sacrifice to false gods, harassed and oppressed them in a thousand different ways; and Julian, in answer to their complaints, only scornfully reminded them of the duty imposed on them by the gospel of bearing injuries patiently. One of the most zealous instruments of Julian's hatred for Christianity was his maternal uncle Julian, who, to ingratiate himself into his nephew's favour, not only renounced Christianity, but became a most cruel persecutor of the Christians. Being appointed, together with Felix, the superintendent of the finances, and Elpidius, the treasurer of Julian's private domain,—two other apostates,—to seize for the public treasury the sacred vessels and ornaments of the great church of Antioch, they executed the commission in the most impious and brutal manner; and, in particular, count Julian trampled on the sacred vessels and, with the most blasphemous expressions, committed indecencies on them, too gross to be mentioned. But divine justice visited him with a signal and immediate punishment; for he was struck that very day with a most loathsome disorder, similar to that of the tyrant Galerius, of which, after some time, he died miserably, eaten up with vermin. His two companions, also, experienced the divine vengeance in a particular manner.

Julian ordained by law that those who believed in Jesus Christ should no longer be called Christians but Galileans: he revoked all the privileges and exemptions, granted to the clergy by the preceding emperors, as also the pensions enjoyed by them, and by the widows and virgins who were supported by the various churches. He stripped the churches of their gold, silver, and precious ornaments, under the ironical pretext of reducing them to the state of evangelical poverty; and he forbade Christians to plead at the bar, or to bring in any action for damages and injustices, because, said he, the gospel commands man to forgive injuries.

Not content with all this, he issued two edicts against the Christians of the most tyrannical and odious nature. By the first he forbade Christians to teach the belles-lettres; and by the second he forbade them even to read any of the profane Latin or Greek authors,—thus endeavouring to prevent their advancement in oratory, poetry, or the knowledge of the elegancies of the languages. Very few, if any, of the Christian professors, preferred their employments to their religion; and some of the ablest amongst them composed works in verse on sacred subjects, as a substitution for the pagan poets. This was particularly the case with the elder Apollinarius.

But besides this indirect persecution, his various officers and the pagan populace, encouraged by him, put vast numbers of Christians to death in every part of the empire and, with complete

fortresses and palaces which he took, in laying waste the whole country and destroying its inhabitants. Instead of laying siege to Ctesiphon, and thus securing his rear before he advanced farther into Persia, he left this strong place on his right, and, reopening the famous channel of Naar-Malca, by which Trajan had attempted to join the Euphrates with the Tigris, he transported his fleet from the former to the latter river. Having succeeded with difficulty in transmitting his whole army over the Tigris, he encamped on its eastern bank. Sapor, now humbled, sent ambassadors to sue for peace, offering to submit almost to any conditions: but Julian sent back these ambassadors without giving them audience. He was born,—he seriously flattered himself,—with the very physical soul of Alexander the Great, which had transmigrated into his body: and, as this hero had advanced as far as India, he must do the same. Contrary, therefore, to all the rules of prudence, he ordered his whole fleet to be burnt,—to cut off; as he imagined, from his soldiers all ideas of retreat; and, also, lest in his absence it should fall into the hands of the enemy. Sapor, in the mean while, commanded troops to advance from every quarter of his empire; and, in order to ruin Julian, engaged a satrap and several other noblemen to feign a desertion to him, and to offer themselves for his guides. They played their part so dexterously, that Julian fell into the snare. Against the advice and remonstrances of his generals, and particularly of Hormisdas, the brother of Sapor, who had long before joined the Romans, he left the banks of the Tigris and penetrated into an unknown country, under the guidance of these treacherous friends. When they had led him far astray, the satrap suddenly abandoned him; and the others, being put to the torture, acknowledged the nature of their errand. The provisions, which Julian had provided only for a month, began now to fail; and the country into which they had been led had been purposely laid waste by the command of Sapor. Wherefore, to save if possible his army, Julian turned to his left, and attempted to gain Corduene, which lay south of Armenia, and was a friendly country. But Sapor's army had, by this time, assembled, and hemmed in Julian on every side. Daily encounters took place, and some very bloody and obstinate ones, in which the Romans, though they had the advantage, lost a great many men. At length Julian, hearing the noise of a fresh attack of the Persians, rushed out of his tent unarmed; and, warmly pursuing the enemy at the head of his men, he was mortally wounded by a dart, which passed through his side into his liver. He was immediately carried back to his tent, and there died after a few hours in the night of the 26th. to the 27th. of June.

Several Christian authors affirm that Julian, on receiving his wound, took some blood into his hand, and throwing it with rage into the air exclaimed: "Vicisti, Galilæe, vicisti." "Thou hast conquered, Galilean, thou hast conquered." This story may be

impunity, committed against them every species of outrage and cruelty. (*See the details of this persecution in Till. Hist. Eccl. vol. vii. page 322. and Fleury, book xv.*)

2. Julian in odium of Christianity favours the Jews, and attempts to rebuild the temple of Jerusalem.—The total and miraculous failure of this impious project.

Julian, meditating night and day on the means of destroying Christianity, bethought him of employing the Jews, whom he hated indeed, but with a bitterness only secondary to that which he felt for the Christians, as instruments to effect his purpose. He pretended, therefore, great compassion for them, relieved them of the burdens former emperors had laid on them and, assembling their chiefs, promised to restore their country to its former condition. Inquiring of them why they did not offer sacrifices, and being told that this could be done no where but in the temple of Jerusalem, he immediately offered to rebuild this temple at his own expense; and his offer was most joyfully accepted. He had an impious design in this offer: he imagined he would thus falsify the prophecies of Daniel and our Blessed Saviour, the former of whom had declared that the temple would be desolate for ever, and the latter that a stone of it should not remain upon a stone. He committed the superintendence of the work to a special friend of his called Alypius, with orders to carry it on with the greatest expedition, and to spare no pains or expenses to accomplish it. The Jews themselves flocked from every quarter to Jerusalem, bringing with them whatever they had most precious, to cooperate in so sacred an undertaking. The most able architects were called in by Alypius, and many thousands of workmen were employed. In a short time, the ruins of the former temple, to its deepest foundations, were removed; and every thing was in readiness for laying the first stone of the new structure. What now happened is related by the pagan Ammianus. "Cum itaque rei idem fortiter instaret Alypius, juvaretque provinciæ rector, metuendi globi flammarum prope fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operantibus inaccessum: hocque modo elemento desinatius repellente ces-avit inceptum." "When, therefore, Alypius was eagerly urging on the work, and the governor of the province was giving him assistance, frightful globes of fire, bursting forth near the foundations with frequent eruptions, and sometimes burning the workmen, rendered the place inaccessible: and thus, as the element obstinately continued its repulsive action, the undertaking ceased."

A great many other miraculous circumstances, not mentioned by Ammianus, took place on this occasion, which we are obliged to omit. (*See Butler March the 18th. and Till. Hist. Eccl. vol. vii. page 411.*)

perfectly true, as may, also, be the account of Ammianus, who represents him as dying in a quite philosophical manner: for he might have uttered those words on receiving his wound, and afterwards, in his infernal pride, have resolved to mimic philosophy in death as he had done in life. But the long winded harangue, put into his dying mouth by Ammianus, was indisputably composed by this author himself, in accordance with the supposed sentiments of Julian.

His body was conveyed by Procopius, at the command of Jovian, to Tarsus in Cilicia, and buried in the suburbs of that city without much solemnity, as we learn from Ammianus.

In Julian finished the royal race of Constantius Chlorus. He died at the age of thirty one, after a reign of one year, eight months and twenty days.

2. Authors who flourished in Julian's reign.

The principal authors of this time, part of whose works have come down to us, were Julian himself and Libanius. Julian knew the Latin language and spoke it, but was much better acquainted with Greek, and in that language composed all his works. Those which are extant are his *Misopogon*, several discourses, sixty four letters, and his *Cæsars*, which is a kind of satire on all the emperors who had preceded him. He, also, wrote the history of Gaul, and a book called *Saturnalia*; but these works have perished.

Libanius was a famous pagan sophist and a great enemy of Christianity. He was a native of Antioch, where he long taught rhetoric, and where St. Chrysostom and St. Basil studied eloquence under him. He was highly esteemed by Julian, who committed his works to his revision. It is said that he helped this emperor in the composition of his *Misopogon*. A celebrated anecdote is related of him. About the time when Julian was killed, being in company with a Christian schoolmaster, he scornfully asked him, what the Carpenter's son was then doing. "He is," replied the other, "making a coffin."

Many of Libanius's works are still extant. They consist in harangues and a great number of letters. He died, it is supposed, about the year 390, towards the end of the reign of Theodosius, being eighty years of age. (*Till. Hist. des Emps. vol. v. page 571 & 551.*)

The other famous sophists and magicians, who lived at this time, will be mentioned hereafter.

3. Jovian (Flavius Claudius) is elected emperor by the army, and concludes a peace with the Persians on disadvantageous terms.

Jovian was the son of count Varronian, a distinguished officer in the preceding reigns, and was born at Singidon in Pannonia in 331. Under Julian he was at the head of the domestics. He was a steady and virtuous Christian, and had indignantly resisted Julian's solicitations to apostatize. Ammianus Marcellinus, and

3. Death of Julian.—Jovian revokes Julian's laws against Christianity:—he professes himself a Catholic and treats with St. Athanasius.

The impious career of Julian was of short duration. Divine justice permitted him to become the victim of his own pride: for, whilst in his mad Persian expedition he expected to become another Alexander the Great, he was suddenly summoned to the divine bar, in the night between the 26th. and 27th. of June this year. God was pleased to make known his death, at the very time it happened, to several of his servants, who lived nearly two thousand miles from the place where he was killed, as may be seen in Tillemont and all other ecclesiastical historians.

Jovian, who succeeded him in the empire, being a steady and pious Christian, immediately revoked all the laws of Julian against Christianity, and recalled all the banished bishops. He delivered the churches from the burdens imposed on them by Julian: he reestablished them in their privileges: he restored to the clergy, widows and virgins their immunities, and all the benefits conferred on them by Constantine and his sons. But, at the same time, being desirous of establishing peace in the empire, he allowed the pagans the exercise of their religion, and forbade their temples to be closed by the Christians.

Whilst he was at Antioch, after his retreat from Persia, he openly declared himself in favour of the Nicene council. Knowing that St. Athanasius was the great champion of orthodoxy, he wrote to him a most obliging letter, in which he annulled the sentence of banishment, passed on him by Julian, and requested him to return to his church. The holy bishop, before he received this letter, was already in the midst of his people; for he had learnt the death of Julian, long before, both from St. Theodore, abbot of Tabenna, and from Didymus, the famous blind Christian professor of Alexandria. Jovian wrote to him a second letter, requesting him to give him instructions respecting the true faith. Upon this, St. Athanasius assembled the bishops of Egypt and Libya and, in his own and their name, sent to the emperor, as he had desired, a clear exposition of the Catholic faith. Soon afterwards, at Jovian's invitation, he went to Antioch, where the emperor received him with every possible mark of esteem, and rebuffed the Arians and Macedonians who attempted to prejudice him against the saint.

Either whilst St. Athanasius was at Antioch, or before, St. Meletius held a synod of twenty seven bishops, which confirmed the Nicene council, and addressed a letter to Jovian, containing the Nicene Creed. It is remarkable, that Acacius of Cæsarea sat in this council and signed its decree: for, this time-serving prelate, perceiving the Catholic sentiments of Jovian, would also himself profess the Catholic faith, which he had hitherto so impiously denied.

Victor the Younger describe him as well shaped in his person, of a majestic air, of a gay and agreeable aspect, of an even, affable and courteous temper, naturally inclined to mercy and a great encourager of learning.

The morning after Julian's death, the principal officers, having assembled, unanimously elected Jovian for his successor, and the whole army applauded the choice. At first he refused to accept the dignity, declaring that he was a Christian, and would not take the command of an army which had learnt impiety from Julian and, being abandoned by God, would infallibly become the prey of the enemy. The soldiers answered with one voice that he had nothing to fear on that account, and that he would have the command of Christians, who would pay more attention to the instructions they had received from Constantine and Constantius, than to what they had learnt from Julian. Upon this he gave his consent, and was proclaimed emperor. One of his first acts was to restore to the Labarum the monogram of Christ's name.

The difficulties Jovian had to contend with were immense; and the army must inevitably have perished, had not Almighty God interfered by a particular providence, which is noticed by the pagan Ammianus himself. Contrary to all expectation, the Persian king, who appeared to have it in his power to annihilate the Roman army, sent ambassadors to offer peace. A negotiation, therefore, took place, which lasted four days, and was at length concluded by a treaty or truce for thirty years, by which it was stipulated, that the Persians should cease from all further hostilities, and that the Romans should surrender back to the Persians the five provinces on the Tigris, which had been granted them under Dioclesian, together with Nisibis and Singara. The Romans also agreed not to yield any assistance to Arsaces king of Armenia, a faithful ally of the Romans, in case of a war between him and Persia. These were severe conditions; but the desperate state, in to which the rashness of Julian had plunged the Roman army, laid Jovian and his council under the necessity of acceding to them.

Jovian now continued his retreat; and in his way passed by Nisibis, which he ordered to be evacuated. He transferred its inhabitants to Amida, where he caused a suburb to be built for their reception. This important fortress, henceforward, was so much enlarged by this accession, that it became the metropolis of that part of Mesopotamia which still belonged to the Romans. After incredible difficulties, the army reached Antioch, having traversed in its retreat more than one thousand five hundred miles.

Jovian was now acknowledged emperor by the whole Roman world, without the slightest opposition. (*Till. Hist. des Emps. vol. iv. page 579.*)

A. D. 364.—1. The new emperors Valentinian and Valens publish various laws in favour of Christianity:—they are both Catholic at the commencement of their reign, but Valens is seduced into Arianism.

The new emperors Valentinian and Valens began their reign by publishing various ordinances in favour of Christianity, and by abolishing all such laws of Julian against the Christians as had escaped the notice of Jovian during the short time of his administration. However, they continued to tolerate the pagan worship, prohibiting only the practice of magic and, particularly, the occult human sacrifices which magic often prescribed. As the Christians were strongly inclined to destroy the pagan temples, the emperors permitted these temples to be guarded by soldiers; but strictly forbade Christian soldiers to be employed in this service.

Both emperors were, down to this period, Catholic and strictly attached to the Nicene Creed. Valentinian always continued such; but Valens, as, unhappily, we shall soon have occasion to see, fell into Arianism, seduced, it is supposed, by his wife Albia Dominica, who had been gained over by the crafty and ever intriguing Arians. Hence, from this time forward, for many years, the eastern and western churches presented very different characters, and underwent very different conditions. In the west, Arianism was nearly extinct,—subsisting in Italy, only at Milan under Auxentius, and in Illyricum, only at Singidon, Mursa, and Sirmium under Ursacius, Valens, and Germinius. Here, also, the Church enjoyed peace. On the contrary, in the eastern empire, of which Thrace formed a part, Arianism, which had there received its birth, continued to make efforts to increase in growth and vigour, supported by the secular power, on which alone it had ever depended. Here, also, raged a persecution, similar to that of Constantius.

2. Valentinian, deceived by Auxentius of Milan, enters into communion with him, and banishes St. Hilary from that city.

Auxentius, who possessed a true Eusebian subtilty, had continued to keep possession of the see of Milan, without openly professing the doctrine of Arius, though he held it in his heart and carefully avoided the profession of the Nicene Creed. St. Hilary knew the man; and, being at this time at Milan, he exerted himself to unmask him, and to caution the faithful against him. Auxentius accused him and St. Eusebius of Vercelli to Valentinian, as disturbers of the peace, and presented to him so artful a profession of faith that, persuaded that he was a true Catholic, he joined communion with him, and ordered St. Hilary to leave Milan. This occasioned St. Hilary's work against Auxentius, addressed to the Catholic bishops in general, in which he lays open the artifices of that heretic, and exhorts every one to avoid his communion. (*Til. Hist. Eccl. vol. viii. artic. St. Hilary.*)

A. D. 364.—1. Jovian dies.

Jovian did not remain long at Antioch. Anxious to reach Constantinople, he departed from the forementioned city, and by forced marches reached Dadastana, an obscure town on the confines of Galatia and Bithynia, and was there found dead in his bed in the night between the 16th. and 17th. of February. Various causes have been alleged for his sudden death. The most probable is that, his room having been warmed by a great quantity of charcoal, he was suffocated by its vapour. He had reigned only seven months and twenty days, and was thirty three years of age. His body was conveyed to Constantinople, and there buried in the church of the Apostles, together with the other Christian emperors.

2. Valentinian is chosen emperor:—he associates his brother Valens in the empire.—Division of the empire.

The army, having proceeded from Dadastana to Nice in Bithynia, unanimously chose for emperor Valentinian, the commander of a company called the second of shield bearers, who was then absent at Ancyra. The election took place on the 26th. of February.

Valentinian was a native of Cibalis in Pannonia, and the eldest son of count Gratian who from an obscure condition had raised himself by matchless strength and dexterity to the military commands of Africa and Britain. The person of Valentinian was tall, graceful and majestic; and, though in the midst of arms, his education had been neglected, he was eloquent when occasion required it, and possessed every quality which can form a great prince and general. He was a zealous Christian, as he showed on the occasion mentioned by us on the ecclesiastical side of last year, and was, at this time, in the forty third year of his age.

As Valentinian considered himself inadequate to the management of so great an empire in its present awful state, he associated with himself in the command his brother Valens, to whom he assigned the eastern provinces, reserving to himself those of the west. The abilities of this his brother were of a very inferior order; and, according to Ammianus, he had never been tutored in the arts either military or liberal, and was of a very harsh temper. However, acknowledging the superiority of his brother both as to genius and authority, he humbly and cheerfully paid deference to him in the management of affairs. The capital of Valentinian was Milan; that of Valens Constantinople.

A. D. 365. Semiarian council of Lampsacus.—Valens begins to persecute the Semiarians.

The full liberty of worship, published by Valentinian and Valens at the beginning of their reign, gave courage, again, not only to the Catholics, but to the various sects which dissented from them. The Semiarian or Macedonian leaders in particular, who had been deposed in 360 by the Anomœans or Acacians in their council of Constantinople, conceived hopes of recovering their sees by expelling the Anomœans who had usurped them. Wherefore, whilst Valens was still at Constantinople, and before the rebellion of Procopius, they obtained his leave to assemble a council of their party at Lampsacus, a city on the Hellespont in Lesser Mysia. Their deliberations lasted two months, and concluded by condemning the councils of Rimini and Constantinople, and by decreeing that the formulary of Seleucia,—the same as that of Antioch in 341,—in which Christ is declared similar in substance to his Father, should be received, as the rule of faith, by all churches.

Having thus regulated, in their way, the question of faith, they next proceeded to do justice to themselves. Wherefore, they decreed that those who had been deposed by the Anomœans should be restored to their sees: and, as several of them were accused of personal offences, they referred the cause of these, not to the tribunals of the secular power, or to those of the Anomœans, but to such neighbouring bishops, as, in their acceptance of the word orthodoxy, should be found sound in doctrine.

After these ordinances, they sent a formal citation to Eudoxius and those of his party, and prescribed to them a given term, within which to repent of their misdeeds and to beg pardon. As they refused to obey this summons, the bishops of the council decreed that they had been legitimately deposed by the council of Seleucia, and were again legitimately deposed by themselves: and this their decision was sent by them to the various churches. Thus the Semiarians obtained, for the present, the ascendancy over the Anomœans.

But this triumph of the Semiarians was of short duration, and was soon followed by a quite contrary condition. Valens having, in May the following year, put down the rebellion of Procopius, left Asia and returned to Thrace. Whilst he was at Heraclea, the bishops of the council of Lampsacus sent deputies to him in the hopes of fixing him in their party. But Eudoxius of Constantinople had been beforehand with them, and had so tutored his ignorant and weak mind, that he completely won him over to the Anomœan party. When, therefore, the Lampsacan deputies arrived, instead of yielding to their solicitations, he called on them to join the communion of Eudoxius. They resisted, and represented to him the base conduct of this bishop in his mock council of Constantinople in 360, and how he had overturned the decisions

A. D. 365.—1. A dreadful and universal earthquake.

On the 21st. of July this year happened another of those great earthquakes which were so common during this century in the Roman empire. The present one exceeded in violence, if possible, any of the others, and seems to have been felt all over the world. The island of Crete was its principal focus.

2. Valentinian goes to Gaul to oppose the Germans.—Shameful conduct of count Romanus in Africa.

The various barbarous nations, which surrounded the Roman empire, no sooner learnt the death of Julian, who had held them in check by the terror of his name, than they began to make their usual irruptions. Africa was invaded by a swarm of Austurians and other Moorish tribes, and Gaul by the formidable bands of the Germans. Valentinian thought Gaul of such importance that he resolved to go thither in person. For this purpose, he left Milan in October of this year, and went to Paris, where for the present he established his head quarters.

As for Africa, he fully relied for its defence on count Romanus, who had been sent by Jovian to command the troops in that province. But Romanus was a greater scourge to the province than the barbarians themselves: for, intent solely on amassing riches for his own use, he suffered the barbarians to continue their ravages at pleasure, because the distressed inhabitants were unable to answer his exorbitant demands. When complaints were lodged against him to Valentinian, he had the art, through the intrigues of Remigius, the master of the offices, his relation, with whom he divided the spoils, not only to escape punishment, but to persuade Valentinian that he was a calumniated man, and to induce that emperor to punish with death his principal accusers. Thus unhappy Africa continued for a considerable time a prey to this rapacious commander and his adherents.

3. Valens departs for Asia to make head against the Persians.

The empire, at the commencement of the reign of Valentinian and Valens, was not only invaded in many quarters by the barbarous nations which lay near its western frontier, but was also threatened by the Persians. Sapor was again in motion; and showed dispositions to break the truce he had concluded with Jovian. Valens, on receiving news of this hostile intention of Sapor, passed into Asia to put the eastern frontiers in a state of defence.

Valens had begun to render himself odious, not so much by his own conduct, as by that of his father-in-law Patronius, who was his principal minister, and who, from an insatiable avarice, oppressed the people in an intolerable manner.

4. Procopius assumes the purple at Constantinople:—he succeeds for some time.

Procopius was born in Cilicia of noble parents, being related to

of the council of Seleucia. These remonstrances irritated Valens, who, therefore, banished the deputies and those who had sent them, and ordered that their churches should be given to the bishops of the communion of Eudoxius.

This was the commencement of the famous persecution of Valens in the eastern provinces, a persecution as furious, whilst it lasted, as had been that of Constantius. But this persecution was converted by that sweet Providence, which always watches over the good of the Church, into a blessing with respect to a great number of oriental bishops. Many, very many of the Semiarians, as we have already observed, had always been orthodox in their hearts; and had separated themselves from the communion of the see of Rome and the great body of the western prelates, from the mere dread of a word, though it was synonymous with an expression which they themselves used. This word was the "Consubstantial" of the Nicene creed, which was essentially wrapped up in "similitude of nature," defined at Antioch and Seleucia. Of this nonsensical difficulty these bishops at length became sensible; and, therefore, as we shall shortly see, they abandoned the schism, subscribed the Nicene creed, and were united to the Catholic Church.

A. D. 366.—1. The Semiarians send deputies to pope Liberius, and are reconciled to the Catholic Church.

As the Semiarian bishops formed the great majority of the oriental prelates and, therefore, opposed the greatest obstacle to the diffusion of pure Arianism, it was against them principally that Valens, incited by the Anomœans, directed the persecution during the present year. In this dangerous state, they consulted together in various minor councils,—for Valens would not suffer them to meet in a general assembly,—what measures it was best for them to take. At length, it was agreed on by most of them to put an end to their unhappy schism, and to throw themselves under the protection of Valentinian and of the western prelates. Accordingly, they deputed to Rome Eustathius of Sebaste, Silvanus of Tarsus, and Theophilus of Castabales in Cilicia with letters addressed to pope Liberius and the western bishops, and with orders not to dispute with the pope, but to communicate with the church of Rome, and to sign the Consubstantiality of the Son. When they arrived, Valentinian had already departed for Gaul and, therefore, they could not execute that part of their commission which consisted in obtaining an audience of him.

The pope at first stood on his guard against them, imagining that they were tainted with Arianism; and he required of them a written profession of their faith. They immediately complied; and, in their own name and in that of their constituents, delivered in and signed a profession of faith, in which they incorporated the Creed of the council of Nice, and anathematized every heresy

Basilina the mother of the emperor Julian. He was raised by Constantius to several honourable situations; and, on his death, was made count of the east by Julian, and, as we have already observed, was appointed together with Sebastian to command the army which he left behind him in Mesopotamia. This army, from causes unknown to us, gave no real assistance to Julian in his Persian expedition. Procopius, after Julian's death, having conducted his body for burial to Tarsus, was allowed by Jovian to retire to his estates in Cappadocia: but Valentinian and Valens, suspecting him of aspiring to the empire, ordered him to be seized and conveyed to Constantinople. He escaped from his guards, and fled to the Tauric Chersonesus. Not considering himself safe in this quarter, he returned in disguise to Chalcedon, whence he made frequent visits to Constantinople after the departure of Valens. He soon found means to gain over a body of soldiers, who, relying on the public odium in which Valens was held, boldly proclaimed him emperor. Many considerable personages and large bodies of soldiers soon joined his standard; so that in a short time he made himself master of Thrace in Europe, and in Asia of Nice, Cyzicus, and the whole of Bithynia.

A. D. 366.—1. Procopius is defeated, taken and put to death.

The success of Procopius was so rapid and extraordinary that Valens, for some time, despaired of being able to withstand him, and had serious thoughts of resigning the empire. He was, however, encouraged by his friends and by the desertion of several of Procopius's officers to him. One of his generals, called Arinthæus, performed a memorable action on this occasion. He had an extremely heroic appearance, and for his height, strength and beauty was the admiration of that age. Being sent by Valens to oppose one of Procopius's generals, called Hyperechius, who had hitherto been a mere officer of the household, he boldly stepped forward, when the armies were on the point of engaging, and, with a tone of high authority, commanded the soldiers of Hyperechius to bind and bring to him their unworthy commander. The soldiers instantly obeyed; and, seizing Hyperechius, they brought him prisoner, and joined the standard of Valens. Besides this advantage, Valens had the good fortune to attach to his service, about this time, Arbetio, a famous old officer of Constantius, who by most iniquitous means had, during the reign of that emperor, amassed an immense fortune, and possessed a splendid residence at Constantinople. Procopius had invited him to his service; and, on his alleging as an excuse for his refusal his age and infirmities, he had seized his palace and all its riches. Arbetio, in revenge, went over to Valens, who appointed him commander-in-chief. An army of Procopius, commanded by Gumoarius, was met by another of Valens under the command of Arbetio near Thyatira in Lydia. Arbetio found

condemned by that venerable assembly. They, also, particularly condemned the captious symbol drawn up at Nice in Thrace and signed at Rimini. Pope Liberius, after this, received them to communion, and wrote a letter by them to the bishops who had sent them, in which he testified his joy at the purity of their faith, and informed them that the efforts of the Arians at the council of Rimini had proved abortive, since nearly all the bishops that had signed its formulary had retracted their signatures, and had returned to the communion of Rome. (*Till. Hist. Eccl. vol. vi. page 543.*)

2. Pope Liberius dies on the 24th. of December, having governed the Church fourteen years and about four months.

The ancient fathers, notwithstanding the fault imputed to this pope, speak of him with the utmost veneration; and his name has been inserted in several martyrologies. The Greeks keep his festival on the 27th. of August. (*Tillemont.*)

3. St. Damasus is made pope.—Schism of Ursicinus.

St. Damasus was a native of Spain, and the son of a person called Anthony, who had been, successively, secretary, lector, deacon, and finally priest of the church of Rome. St. Damasus himself had long been a deacon of the same church.

Though his election had been perfectly canonical, another deacon called Ursicinus contested it from motives of ambition, and, having formed a party, prevailed on an ignorant bishop to ordain him pope. A dreadful scuffle ensued between the two parties; and no less than one hundred and thirty persons were slain in the basilick of Sicinus (afterwards called Santa Maria Major), in which Ursicinus had been consecrated. At length Valentinian banished Ursicinus from Rome; and pope Damasus, for the present, remained in quiet possession of his see.

A. D. 367.—1. Valens is baptized by Eudoxius of Constantinople.

We observed in 364 that Eudoxius had won over Valens to the Anomœan party. His wife Alba Dominica, who was an Arian, concurred not a little in his perversion. As then, on entering in the spring of this year on the Gothic war, he desired to receive baptism, it was Eudoxius who conferred on him this sacrament, and gave him all the previous instructions. This impious prelate, to fix him immoveably in error, caused him in the very ceremonies of baptism to bind himself by oath to remain always in the Arian belief, and to persecute all those who should hold a different doctrine.

2. Council of Tyana.—St. Athanasius is again banished, but is permitted to return to his see.

A council was held this year at Tyana in Cappadocia by many prelates, of whom the greater part had professed the Consubstantiality of the Son at Antioch in 363. The oriental deputies

means to corrupt Gumoarius and many others; and when the armies were on the point of engaging, he addressed the opposite party in so artful a manner, that they all joined his standard. The last effort made by Procopius was on the 27th. of May near Nicasia in Phrygia: again he was betrayed, and again his army went over to Valens. He fled, and, with two officers, wandered some days in the mountains; but these officers bound him and delivered him up to Valens who immediately ordered him to be put to death.

It would appear that Valens made a moderate use of his victory, punishing only the principal abettors of the rebellion.

3. Victory of Valentinian over the Germans.

Valentinian learnt the revolt of Procopius when he was on his journey last year to Gaul. He at first had thoughts of returning to Italy in order to send succour to his brother; but the dreadful state of Gaul determind him to continue his journey, and to leave Valens to his own resources.

Early this year, the Germans passed the Rhine on the ice, and entered Gaul. Valentinian sent against them counts Carrietto and Severinus: but they were defeated and slain. He then gave the command of the army to Jovinus, his general of cavalry, who soon revenged the late defeat. Falling on the Germans by surprise, he entirely defeated them, and killed 6,000 of their men. Their king was, also, taken prisoner, and hanged by the soldiers without the knowledge or consent of their general. But Gaul, even after this victory, was not quite free from the incursions of the Germans.

A. D. 367.—1. Valentinian falls sick:—he declares Augustus his son Gratian:—he repudiates his wife Severa and marries Justina:—his children by the latter.

Valentinian, after the defeat of the Germans of which we spoke last year, resided a considerable time at Rheims. Whilst he was in this city, he fell so grievously ill that his life was despaired of, and the public spoke of various persons as likely to succeed him. But he recovered; and, to prevent a recurrence of doubts respecting the succession, he nominated Augustus his son Gratian, whom he had by his first wife Valeria Severa. Gratian was at this time only eight years of age, but had already begun to unfold those virtuous and amiable qualities which afterwards distinguished him. The army and court applauded Valentinian's determination; and, without first making him Cæsar, as was the custom, he at once put on his head the diadem, and vested him in the full imperial robes of Augustus.

Not long after this event, Valentinian repudiated his wife Severa,

arriving from Rome delivered to this assembly the letters of pope Liberius and the western bishops, which caused the greatest joy, as they proved the return of so many Semiarian bishops to the Catholic Church. The council sent this news to all the Asiatic churches, together with a copy of the profession of faith, signed at Rome by the oriental deputies; and, at the same time, the fathers of the council exhorted all the bishops of these churches to join in the same profession, and invited them to meet in a more numerous assembly at Tarsus in Cilicia. The greater part of the bishops assented to these proposals; and the council at Tarsus was on the point of being opened, when twenty seven Semiarian bishops refused to admit the word "Consubstantial," and held an assembly apart at Antioch of Caria. This unexpected event retarded the opening of the proposed council; and it was wholly prevented by the manœuvres of Eudoxius who prevailed on Valens to forbid it under the severest penalties.

The emperor, not content with forbidding the council of Tarsus, gave orders to the governors of the provinces to drive from their sees all those who had been banished by Constantius and restored by Julian. The governor of Egypt attempted to execute these orders against St. Athanasius; but he met with such an opposition from the Catholics, that he was obliged, for the present, to abandon the enterprise. After some time, when the city had returned to a state of tranquillity, the governor sent soldiers by night to the residence of the holy bishop to apprehend him: but he, warned by revelation, or perhaps having received secret notice of the governor's intention, had withdrawn from the city, and had concealed himself in his father's sepulchre. In this place he remained hidden for four months, till, at length, Valens, fearing perhaps his brother, consented to his return; and he remained, during the rest of his life, in quiet possession of his see. (*Tillemont.*)

3. Death of Aetius.

In 350 we gave a short account of this impious Arian. After his deposition from the deaconship by Leontius of Antioch, he underwent a variety of adventures,—always, however, persisting in his blasphemies,—and was, at length, ordained by the Arian bishops at Constantinople. From this city he was expelled by the clergy of Eudoxius, and died this or the following year. (*Till. Hist. Eccl. vol. vi. page 509.*)

4. St. Hilary of Poitiers departs this life.

St. Hilary, after his return from banishment in 360, continued both by action and writing to support the orthodox cause in every direction, but particularly in Gaul, till the present or following year, when God called him to receive the reward of his services on the 13th. of January. (*See Butler Jan. 14th. and Till. Hist. Eccl. artic. St. Hilary.*)

We shall mention his works at the close of the present reigns.

and, contrary to the law of Christ, married during her life a young woman, a native of Sicily, called Justina. By this lady he had four children,—viz. Valentinian the second who succeeded Gratian, and three daughters. Justina was an Arian; though she carefully concealed her sentiments from Valentinian.

2. Britain is overrun by the northern barbarians.—Theodosius clears the Roman provinces in the island of these marauders.

Dr. Lingard observes that history from this time forward is silent respecting the Caledonians and *Maetæ*, so often mentioned during the three first centuries; and that the Picts and Scots, henceforward, supply their places. He supposes that the Picts are the same people as the Caledonians and the *Maetæ*,—though under a new name, given them from their custom of painting their bodies,—and says that the Scots undoubtedly came from Ireland.

Whilst Valentinian was at Treves, whither he had removed from Rheims, news reached him that these ferocious tribes had burst into the Roman provinces of Britain, and that, having slain count Nectarides and taken prisoner Fullofaudes, the Roman generals, were spreading devastation over the whole island, and threatened London itself. To check their progress, he sent, first, count Severus and, afterwards, Jovinus: but, as neither of these generals seemed adequate to the task, he detached with a large force count Theodosius,—the father of the famous emperor of that name, and an officer of the highest reputation for military skill and valour. The event proved the wisdom of this choice. Theodosius so managed this desultory war, that the barbarians were everywhere defeated, and obliged to retire, stripped of their plunder, to their ancient limits.

3. Valens makes war on the Goths.

Procopius, to strengthen his cause, had solicited the cooperation of Athanaric, king or judge of the Goths called Thervingi; and this monarch had despatched 3,000 warriors to his assistance. Valens, after his victory over Procopius, being informed of the advance of these troops, sent forces against them, and, having taken them all prisoners, sent an ambassador to Athanaric to complain of his conduct. The excuses the Gothic chieftain alleged did not satisfy Valens, who, not having at this time any other enemy, resolved to avail himself of this opportunity to humble that powerful nation. He, therefore, crossed the Danube on a bridge of boats; and, as the Goths made no resistance but retired to their mountains, he spent the summer in ravaging their country, and then retired to Marcianopolis, the capital of Lower Mæsia.

A. D. 369. Council of Rome against the Arians.—Ursacius and Valens are condemned and deposed.—St. Athanasius also assembles a council, which directs a letter to the African churches.

The confusion caused by the schism of Ursicinus prevented St. Damasus, during the two first years of his pontificate, from giving that attention to the Arian heresy which his apostolic zeal inspired. But, affairs being now in a more settled condition, he this year assembled at Rome a numerous council of the bishops of Italy, in which the Nicene faith was confirmed in the most solemn manner, and the Arian heresy was again condemned. Ursacius of Singidon and Valens of Mursa, together with all the bishops who adhered to them, were also excommunicated and deposed. As for Auxentius of Milan, as he was under the protection of Valentinian, the council thought it prudent to say nothing concerning him in its solemn acts, though we have a letter, signed by ninety bishops of Italy and France, addressed to the prelates of Illyricum, in which Auxentius is condemned, or, at least, declared to have been condemned.

The pope sent the acts of this council to St. Athanasius. He immediately assembled the bishops of his jurisdiction, who answered the pope and thanked him for his efforts in endeavouring to procure union amongst the various churches. They also wrote a circular to all the other churches of Africa, exhorting them to preserve episcopal union, and by no means to listen to those who still adhered to the reprobate council of Rimini. They stated that the council of Rimini, as long as it was free, had refused to add any thing to the council of Nice, and had even excommunicated Ursacius, Valens and Auxentius, for attempting to make any addition to it. In this manner they showed how great was the authority of the council of Nice, why it had used the word "Consubstantial," and what is the import of this word. (*Till. Hist. Eccl. vol. viii. page 210.*)

A. D. 370.—1. Death of Eudoxius bishop of Constantinople.—The Catholics appoint Evagrius in his place, who is banished by Valens.—Persecution of the Catholics of Constantinople by the Arians. Forty ecclesiastics are burnt alive by order of Modestus, the prefect of the pretorium.

Valens departed from Constantinople in the spring of this year, in order to go against the Persians. Whilst he was at Nicomedia in Bithynia, Eudoxius the impious bishop of Constantinople, departed this life; and the Catholics, immediately, raised to that see a very pious and orthodox ecclesiastic, called Evagrius. The Arians, of course, violently opposed the election, and sent notice of it to Valens, who immediately ordered Evagrius into exile. But the Arians, not satisfied with this measure of rigour, proceeded to a most violent persecution of the Catholics, treated

A. D. 369.—1. Valentinian fortifies the Rhine.—The sea coasts of Gaul and Britain are ravaged by the Saxons.

Though Valentinian had given a great check to the Germans by his victory in 366, yet, the very next year, Rondo, one of their chieftains, surprised Mentz whilst the inhabitants were celebrating a Christian solemnity; and, pillaging the city, he carried off vast numbers of prisoners. Valentinian, last year, took ample revenge for this insult by destroying a numerous army of barbarians, and by laying waste their country. To prevent similar accidents for the future, he employed the present year in fortifying the banks of the Rhine, from its source in Rhetia (the Grisons) to the German Ocean. These works secured the tranquillity of Gaul on the land side during the remaining nine years of Valentinian's reign.

But the coasts both of Gaul and Britain continued to be much infested by the Saxon pirates. This people, from whom the present English in a great measure descend, came originally from a small territory at the mouth of the Elbe, which forms at present the Duchy of Sleswick, or, perhaps, of Holstein. Driven from their settlement by other barbarians, they passed the Elbe, and took up their abode in the almost inaccessible morasses of the country occupied by the Franks. They were here joined by other savage tribes which assumed their name; and in light but large flat-bottomed boats they ranged the British Channel and German Ocean, and, in spite of all the efforts of the Romans, did incalculable mischief to the maritime countries of Gaul and Britain.

2. Valens makes peace with the Goths.

The Gothic war had now lasted two years, and the advantages had always been on the side of the Romans. At length, the Goths, quite humbled, sued for peace, which was granted them on hard conditions. The subsidies they had hitherto enjoyed, except that of Athanaric, were withdrawn; and they were forbidden to enter the Roman territory, or even to trade with the Romans except in three cities on the Danube. (*Till. Hist. des Emps. vol. v. p. 92.*)

A. D. 370. Treacherous conduct of the Romans towards the Saxons.

This year the Saxons landed in great numbers in Gaul, and, following the course of the Rhine, laid waste the whole country. Count Nannenus attacked them, and was defeated and wounded. Valentinian then sent against them Severus at the head of a great army; upon which they sued for peace. Severus granted their request; and it was stipulated that they should be permitted to return to their country, on giving up the flower of their youth to be incorporated in the Roman legions. They complied with this condition; and were marching with their booty to their ships, when they discovered an ambuscade laid for them by Severus. They fought most desperately, and killed a great number of the Romans, but were at length overpowered, and every man of them was massacred. (*Tillem.*)

them in the most cruel and unjust manner, and put many of them to death. The Catholics sent a deputation of forty ecclesiastics to Valens to complain of this treatment. The answer of Valens was a command to Modestus, the prefect of the pretorium, to put these deputies to death, but to avoid, as much as possible, publicity, for fear of some tumult. Modestus, therefore, under pretext of sending them into exile, caused them to be put on board a ship, with orders to the sailors to set fire to the ship when at sea, and then to abandon them. This was executed, accordingly, and they all perished. (*Till. Hist. Eccl. vol. vi. page 552.*)

2. Demophilus of Berræa is made bishop of Constantinople by the Arians.

As the Arians were now absolute masters at Constantinople, that church fell into the hands of Demophilus, bishop of Berræa in Macedonia, who was transferred, through the favour of Valens, from that see to that of Constantinople, though this was in opposition to the canons. This man was the principal instrument in inducing pope Liberius in 337 to sign the Sirmium formulary.

3. St. Basil is made bishop of Cæsarea in Cappadocia.

St. Basil, surnamed the Great, was born about the year 329 at Cæsarea in Cappadocia, of Basil, a nobleman highly esteemed for his eloquence and virtue, and of Emmelia, called by St. Gregory Nazianzen the nurse of the poor. Having received the rudiments of science under his father, he was sent to finish his studies at Athens, where he contracted the closest friendship with St. Gregory Nazianzen, and where also he became well known to Julian the Apostate. He left Athens in 356; and, after teaching eloquence for some time at Cæsarea, he abandoned the world and retired to Pontus, where he established and governed a monastery. In 358 he was ordained lector by Dianæus, bishop of Cæsarea. After the death of Dianæus, in 362, he was made priest by Eusebius who had succeeded Dianæus in the see of Cæsarea. This prelate, under the feelings, it is supposed, of jealousy, began to persecute St. Basil; upon which he returned to his monastery at Pontus, where he remained the three following years. The church of Cæsarea being threatened with ruin by Valens and his impious Arian bishops, St. Basil was prevailed on by St. Gregory Nazianzen and by Eusebius himself to go to its assistance; and such were the effects of his eloquence, piety and courage, that Valens was obliged to abandon his design of planting heresy in Cæsarea. Eusebius, who ever afterwards treated him with the greatest kindness, dying this year, St. Basil was elected to succeed him, being forty one years of age.

4. Death of Lucifer of Cagliari.

Lucifer, bishop of Cagliari, the metropolis of Sardinia, was a man of great purity of manners, and one of the chief supports of orthodoxy in the persecution of Constantius. He was banished, as

we have already observed, after the council of Milan in 355, to Germanica in Syria, and afterwards to Cappadocia and Upper Egypt. He had the courage during his exile to write a vehement and cutting representation to Constantius. We mentioned in 362 his schismatical conduct at Antioch, after his return from banishment; and he seems to have remained in the same sentiments till his death at Cagliari this year. We shall mention his works hereafter.

Lucifer had several followers of his schism, not only in Sardinia, but in Italy, Spain, Gaul, Africa, Palestine, Antioch and Egypt, though their number was but small. The principal supporters of the faction were, after the death of Lucifer, George bishop of Elvira in Spain, Heraclitus of OxyrynCUS in Egypt, the two priests Marcellinus and Faustinus, and the celebrated deacon Hilarius. (*Till. Hist. Eccl. vol. vii. page 524.*)

5. Death of St. Eusebius of Vercelli.

St. Eusebius, a native of Sardinia, was educated at Rome under St. Silvester, and by him ordained lector. He was afterwards appointed by pope Julius bishop of Vercelli, a town in Piedmont; and, according to St. Ambrose, he was the first in the west, who united in the same persons the cenobitical and clerical characters and manner of living. He boldly defended the Nicene faith at the council of Milan in 355, and was banished by Constantius, first to Scythopolis in Palestine, and afterwards to Cappadocia and Upper Egypt. Being allowed by Julian to return from banishment, he was present in 362 at the council of Alexandria. He returned home through Greece, Illyricum and Italy, every where confirming the faith of those who were wavering, and bringing back many who had gone astray. Italy, says St. Jerome, at his return, put off her mourning garments. After governing his church for several years longer in a most holy manner, he died this year on the 1st. of August. (*Till. Hist. Eccl. vol. vii. page 559.*)

A. D. 371.—1. St. Hilarion dies.

St. Hilarion, who may be called the Thaumaturgus of this age, having wandered through various countries to avoid publicity, at length settled in a solitude of the island of Cyprus, where he spent the five last years of his life, and where he died this year at the age of eighty.

2. Terrible persecution of the Catholics under Valens.

Though Valens had persecuted the Catholics from the very commencement of his reign, yet, after his baptism and the conclusion of the Gothic war, he raged against them with such extreme rigour till towards the end of his reign, that St. Gregory Nazianzen hesitates not to say that this persecution was more odious and terrible than even that of Julian. (*See full details of this persecution in Till. Hist. Eccl. vol. vi. page 553.*)

3. Council of Rome.—St. Basil implores assistance from pope Damasus.

Pope Damasus, on receiving the complaints of many prelates of Gaul and Illyricum against several Anomœan bishops, assembled, this year, a council of ninety bishops which excommunicated Auxentius of Milan and his adherents, confirmed the council of Nice, and declared invalid all that had been done at Rimini.

About this time, St. Basil, by the advice of St. Athanasius, sent to Rome his deacon Dorotheus with letters to St. Damasus, in which he humbly and earnestly requested the holy father to succour the distressed oriental churches. (*Till. Hist. Eccl. vol. viii. page 398.*)

A. D. 372.—1. Valens and St. Basil at Cæsarea.

There was nothing so famous in the persecution of Valens as what passed, this year, between him and St. Basil. The firmness of this great saint was in vain assaulted by the menaces and promises of Modestus, the prefect of the pretorium, by the entreaties of the grand chamberlain and many other principal officers, and by all the eclat of the imperial majesty; and Valens was forced to leave the church of Cæsarea, as also those of Cappadocia and Pontus, in a considerable degree of peace during the remainder of his reign. (*Till. Hist. Eccl. vol. ix. page 253. and Butler June the 14th.*)

2. Athanaric, king of the Thervingian Goths, persecutes his Christian subjects.

We observed in volume the first, under the date of 282, that the conversion of a great many Scythian barbarians was occasioned by the Christian captives whom they carried off from Asia Minor, in their incursions under Valerian and Gallien. Christianity seems to have been planted amongst the Goths about the same time and by the same means. Their bishop Theophilus was present at the council of Nice. All the Gothic Christians suffered much for the faith at the commencement of this century; but the principal persecution of those who were called Thervingians happened about this year, when their king or judge Athanaric declared a war of extermination against them. Great numbers generously suffered death for the faith; but their most celebrated martyr was St. Sabas. His genuine acts, sent by the Catholics to St. Basil, are still extant. (*Till. Hist. Eccl. vol. x. page 1. and Butler April 12th.*)

3. St. Gregory is made bishop of Nissa.

St. Gregory of Nissa, the youngest brother of St. Basil, was for some time engaged in the married state. Having renounced the world, and dedicated himself to the service of the Church, he was, this year, chosen bishop of Nissa, a city of Cappadocia, and proved to be one of the most eminent pastors of that age. (*Tillemont.*)

4. St. Martin is made bishop of Tours.

The great St. Martin of Tours was born at Sabaria in Pannonia, but was brought up at Pavia in the Milanese. He had fine natural talents and spoke the Roman language with elegance, but

A. D. 372. A great revolt takes place of the native inhabitants of Africa against the Romans: Firmus is their leader.

As Africa is so often mentioned in the civil and ecclesiastical history of the first ages, it is important that the readers acquire a general idea of that part of it which belonged to the Romans.

Roman Africa comprised all the maritime district from Egypt to the straits of Gibraltar. It consisted of five principal divisions, all west of Egypt, viz. 1. The Pentapolis Cyrenaica, called in the scripture Cyrene, (now Barca,) which was separated from Egypt by a desert of considerable extent, in which lay the famous temple of Jupiter Ammon. The Cyrenaica and this desert went formerly by the general name of Libya. 2. The country of Tripolis, extending from the gulf of the Syrtis Major (gulf of Sidra) to the Syrtis Minor (gulf of Cabes). 3. Africa Propria or Zeugitana, which extended from the Syrtis Minor to the confines of Numidia at the river Tusca (Guadilbarber), and comprehended Carthage with its territory, which form the modern states of Tunis. 4. Numidia, extending from the river Tusca to the river Ampsaga, (Sul Gemar,) and comprehending a great part of the modern kingdom of Algiers. The two principal cities of Numidia were Hippo regius (Bona), a sea port, and Cirta, an inland city not very distant from it, called also Constantina. 5. Mauritania. This province was twofold, viz. Mauritania Cæsariensis, which extended from the river Ampsaga to the river Malva (Muluya), and had Cæsarea (at present Algiers) for its capital; and Mauritania Tingitana, at the western extremity of which, beyond the Fretum Gaditanum, (straits of Gibraltar,) lay Tingis, (at present Tangiers,) a Roman colony established by the emperor Claudius.

This Roman dominion extended more than 1,500 miles along the coast from east to west, while its breadth did not exceed 80 or 100 miles. It yielded an immense revenue to the empire, and supplied it with abundance of provisions.

The famous Mount Atlas bordered Mauritania and part of Numidia on the south, and ran across the country in a south west-direction to the Atlantic at degree 30.

In this last mentioned part of Roman Africa a great rebellion broke out this year. Nubel, a powerful prince of Mauritania, who, though subject to the Romans, was considered a petty king by the

had not received a liberal education. At the age of fifteen, and whilst yet a catechumen, he was forced into the military service, in which he remained five years. In this interval, when he was eighteen years old, he received baptism. He obtained his discharge soon after the death of Constantine; and, having spent several years in the practice of virtue, he placed himself under the direction of St. Hilary, who soon discovered the treasure he had in him. He left St. Hilary to return to Pannonia, where he converted his mother and many others, and where he suffered much from the Arians for confessing the divinity of Jesus Christ. Learning in 356 the banishment of St. Hilary, he retired to Milan; but, being driven thence by Auxentius, he took up his abode in a desert island, called Gallinaria, on the coast of Tuscany. When St. Hilary returned from his banishment in 360, he followed him to Poitiers, and there established the first monastery that was erected in Gaul. The church of Tours falling vacant this year, St. Martin was elected to fill that see. (*Till. Hist. Eccl. vol. x. page 309.*)

A. D. 373.—1. St. Athanasius dies:—Peter is chosen by the Catholics to succeed him, but is expelled by the Arians who ordain Lucius.—Terrible persecution of the Catholics throughout Egypt.

St. Athanasius closed his glorious career this year, having been patriarch of Alexandria more than forty six years. Such were the abilities, such the courage, prudence and sanctity displayed by him during his administration, that we cannot but see in him an instrument expressly formed by God for the defence of his Church at this perilous conjuncture. As he is supposed to have been born about the year 296, he was about seventy seven years old when he died.

St. Athanasius was succeeded by Peter, an admirable old ecclesiastic, who had adhered to him in all his troubles, and whom he recommended for his successor on his deathbed. But the Arians soon expelled him in the midst of horrible violences and sacrileges; and Euzoius, the Arian bishop of Antioch, accompanied with a large body of soldiers, enthroned in his place a wicked man called Lucius, who, when ordained bishop on a former occasion by the Arians, had been rejected and condemned by all orthodox bishops.

A terrible persecution now ensued throughout Egypt; but Peter, having wandered in various places to escape death, at length retired to Rome, where he met with a most cordial and hospitable reception.

2. St. Jerome retires to the desert.

St. Jerome was born at Stridon in Dalmatia, about the year 330. Having received a good education in his own country, he was sent by his father Eusebius to Rome, where he studied under the famous

native Moors, had five sons, of whom Firmus, the eldest, assassinated his brother Zamma. Romanus, the general of Africa, of whom we made mention in 365, had been a particular friend of Zamma; and, therefore, resolving to inflict punishment on Firmus, denounced him to Valentinian. Firmus, knowing how little mercy or even justice he had to expect whilst Romanus was his accuser, and, moreover, irritated in the highest degree by the vexatious manner in which he governed the Roman province, broke out into open rebellion; and such was the general disgust caused by Romanus, that not only the native tribes flew to his standard from every direction, but a great number of the Roman soldiers deserted to him. He assumed the purple and the title of king,—a Roman tribune performing the ceremony of placing on his head a collar by way of diadem. At the head of a numerous army he, for some time, carried every thing before him, and, taking Cæsarea laid it in ashes. The Donatists were his decided partisans, and one of their bishops delivered to him the city of Rucate, where, at their instigation, he ill treated the Catholics.

A. D. 373. Theodosius is sent to Africa by Valentinian.—Firmus, vanquished, strangles himself.

Valentinian, alarmed at the state of Africa, thought it incumbent on him to send thither a general on whom he could fully rely. He chose Theodosius who had been so successful in Britain, and gave him, besides some troops from Gaul, a considerable force from Pannonia and Higher Mæsia. Before Firmus had any intelligence of this expedition, Theodosius landed with his army at Igilgili (Gigeri), a sea port of Mauritania Cæsariensis, a little west of the river Ampsaga. His first care was to arrest Romanus and the accomplices of his crimes, as the principal cause of the insurrection. He next deliberated, before he opened the campaign, what dispositions he ought to take, to succeed in a war in which his troops, accustomed to a northern climate, would have to contend with the Moors in their mountainous and sunburnt country. He took his measures with such consummate skill and prudence, that Firmus, seeing at once that he could not cope with such a general, sued for pardon and peace. Theodosius, desirous of finishing the war, received his submission; but, Firmus not complying with the conditions prescribed, he led his army against him. Two great battles, in which Mascezil, Firmus's brother, commanded the Moors, were fought and won by the Romans; upon which Firmus sent several Christian bishops with another offer of submission. They were favourably received by Theodosius; and Firmus, who engaged to restore his prisoners and plunder, was again pardoned. He partially complied with the conditions, but with no other view than that of gaining time, and of making fresh preparations for war. Theodosius soon became acquainted with his intentions, and resolved to treat him no longer with clemency. At the head of a small but chosen

pagan grammarian Donatus, and where, for some time, he indulged in worldly pleasures. Having renounced his disorders, he received baptism at a somewhat advanced age, and dedicated himself unremittingly to a life of study and virtue. After visiting Gaul he dwelt for some time at Aquileia; and he there became acquainted with many literary characters, amongst whom was the famous Rufinus. From Aquileia he travelled into the east with Evagrius, a famous priest of Antioch, Innocentius and Heliodorus. On his return from his travels he took up his abode at Antioch, and received instructions on the scripture from Apollinaris, who had not as yet discovered his heresy. Touched with a strong desire of Christian perfection, he, about this year, entirely abandoned the world, and, in company of Innocentius and Heliodorus, repaired to a horrid desert which lay between Antioch and the Euphrates, in that part of Syria called Chalcidene. In this desert he remained four years, which he employed in writing works and in the study of the Hebrew language. (*Till. Hist. Eccl. vol. viii. page 19.*)

A. D. 374.—1. Auxentius, archbishop of Milan, dies and is succeeded by St. Ambrose.

Auxentius, though excommunicated in 371 by pope Damasus and almost all the western prelates, continued, through the favour of Valentinian, to keep possession of the see of Milan till this year, when he died, and was succeeded by the great St. Ambrose.

St. Ambrose was born in 340 at Treves in Gaul, whilst his father Ambrose was prefect of the pretorium in that province. He had a brother called Uranius Satyrus, and a sister called Marcelina. Having lost his father when he was very young, he received a liberal education at Rome under the eyes of his pious mother and sister, and from their example and instructions imbibed the strongest sentiments of religion and piety. He, for some time, pleaded at the bar in the court of the prefect of the pretorium, Sextus Petronius Probus, who, generally, held his sessions at Milan; and such was his reputation for eloquence and virtue, that Probus made him his assessor. Valentinian, apprized of his eminent qualities, nominated him governor of Liguria and Æmia, of which countries Milan was the capital. Soon after this appointment, the neighbouring bishops and the clergy and people of Milan unanimously chose him for their bishop. He made every resistance in his power, but was at length obliged to yield; and, having received baptism,—for he was as yet a catechumen,—he was consecrated bishop on the 7th. of December this year.

2. St. Gregory of Nazianzum governs that church after his father's death.

St. Gregory Naz. was born at Nazianzum in Cappadocia about the year 316 of St. Gregory and St. Nonna. His father was at first a pagan; but, being converted to Christianity, and becoming eminent for his virtue, was made bishop of Nazianzum about the year

body of men, not exceeding 3,500, he pursued him into the recesses of Mount Atlas. Here he was on the point of perishing with his whole army, but was saved by a providential mistake of the Moors. A numerous army met him and surrounded him on every side; but, when the Romans thought of nothing but of selling their lives dear, a great body of troops appeared, which came in reality to the assistance of Firmus, but which, having a number of Roman deserters in front, was taken by Firmus's men for auxiliaries of Theodosius. The Moors fled; and Theodosius retreated to a town he had fortified in his rear. Firmus, after several other defeats, at last took refuge amongst the Isafenses, a powerful nation in the interior; and, as their king, intimidated by Theodosius, was going to deliver him up, he strangled himself, having first drank a large quantity of wine. The Roman deserters, who nearly all fell into the hands of Theodosius, were punished in an exemplary manner. Many were put to death; others had their hands cut off.

A. D. 374.—1. War of Valens with Persia.

Sapor, king of Persia, availing himself of the treaty made with Jovian, soon resolved to take possession of Armenia, though he had received no provocation from its king Arsaces. He, therefore, invaded and conquered that country and the neighbouring kingdom of Iberia, imprisoning and putting out the eyes of Arsaces, and deposing Sauromax whom the Romans had made king of Iberia. Olympias, also, Arsaces's wife, who had taken refuge in Iberia, fell into his hands with an immense treasure. These violences of Sapor produced a rupture between him and Valens; who, sending an army under the celebrated Arintheus to Armenia, and another under Terentius to Iberia, reconquered those countries, and placed on the throne of Armenia Para, the son of Arsaces. These events happened in 372. This year, Para fell a victim to the basest treachery on the part of the Romans: for, being unjustly accused to Valens of disaffection, he was by his orders assassinated by count Trajan, the general of the Roman armies in Armenia, who committed this vile and cruel action at a banquet, to which the unsuspecting prince had been invited by him.

2. Conspiracy of Theodorus against Valens.—Punishment of the magicians.

One of Valens's principal secretaries of state was Theodorus, a pagan, but a man of great abilities, and much esteemed for his probity. Being persuaded by the prognostics of certain magicians, that a person of his name would succeed to the empire, he formed a conspiracy against Valens, in which were involved many officers of distinction. The conspiracy was discovered, and Theodorus and his accomplices were put to death.

This affair gave rise to a general persecution of the magicians, of whom great numbers were put to death, and amongst them Maxi-

329. St. Gregory studied at Athens with St. Basil, and accompanied him in his retreat from the world. In 372 St. Basil ordained him bishop of Sasima in Cappadocia; but, as he could not enter on his see, he assisted his father till his death this year, when he undertook the care of the church of Nazianzum, but without the title of that church. (*Tillemont.*)

3. Eustathius of Sebaste breaks communion with St. Basil.

Eustathius of Sebaste was one of those oriental prelates of whom particular mention is made in the ecclesiastical history of the third century. He was a disciple of Arius, and always held his opinions, but had the art to conceal or profess them as circumstances or his interest required. In 366 he joined the Semiarians, and was one of the deputies sent by them to pope Liberius to demand his communion. He acted a similar Catholic part in the council of Tyana in 367; and, as he had, moreover, an exterior of great virtue, he became the particular friend of St. Basil. At length, however, in order to ingratiate himself with Euzoios of Antioch and through him with Valens, he threw off the mask, and openly denied the Consubstantiality of the Son and the divinity of the Holy Ghost. A rupture, therefore, of communion took place between him and St. Basil about this time; and, henceforward, he became that holy bishop's most bitter enemy. (*Tillemont*)

A. D. 375.—1. The Saracens receive Moses for their first bishop.

The ancients comprehended under the general name of Saracens all those wandering tribes, the descendents of Abraham by his inferior wives, which inhabited Arabia, and are called in the scripture Ismaelites, Agareni, Nabuthæans, Madianites &c. We call them the Arabs of the Desert. Their religion was partly pagan, partly Jewish: but many of them had been converted to Christianity by the holy solitaries who inhabited their deserts.

In the year 372, a body of Blemmyes,—not from Egypt but from Ethiopia,—landed in the desert of Raythus or Elim, not far from Mount Sinai, and, having slaughtered, on the 28th. of October, forty solitaries who lived in this desert, carried off a great many Saracens whom they afterwards cruelly butchered. Landing a second time, they were attacked by Obedian, king of the Saracens and a Christian, who put them all to the sword. Soon after this victory Obedian died, and was succeeded in the command by Mavia, a Christian, who, having been carried off a captive by Obedian, became his wife. She was a clever and warlike woman; and, having declared war on the Romans, carried her victorious arms as far as Phœnicia, Palestine and the confines of Egypt. Valens, being deeply engaged with the Goths and Persians, was desirous of putting an end to this war, and, therefore, humbled himself so far as to demand a peace from Mavia. She granted his request, but on condition that he would send as bishop to her nation Moses, a holy solitary renowned for his miracles. Accord-

mus, the celebrated magician who had initiated in the mysteries of magic Julian the Apostate.

3. The Quadi lay waste Pannonia in revenge of the treacherous murder of their king Gabinius.

Valentinian, when in 369 he fortified the Rhine, gave orders also for the fortification of the Danube. Some of the forts begun on this occasion were beyond that river in the territory of the Quadi; and, as this nation protested against the violation of their territory, Equitius, the general of Illyricum, suspended the works till Valentinian's will should be ascertained. But Equitius was succeeded, this year, by a rash young man called Marcellianus, who gave orders to continue the obnoxious fortifications. Gabinius, king of the Quadi, waited on him, and in temperate language begged him to do his nation justice. He was received with apparent civility by Marcellianus, and invited to a banquet; at the close of which he was treacherously assassinated at the very table. The Quadi, justly irritated by this base conduct, flew to arms; and, passing the Danube, they laid waste with fire and sword the Illyrian provinces, which had been left defenceless by the troops sent into Africa with Theodosius.

A. D. 375.—I. Valentinian marches against the Quadi:—he dies suddenly:—his character.—Valentinian II. is proclaimed joint emperor with Gratian.

Valentinian, incensed in the highest degree by the ravages of the Quadi in the Illyrian provinces, resolved to march against them in person. Wherefore, leaving Gaul in the spring of this year and crossing the Danube, he inflicted a terrible punishment on that nation during the whole of this summer. On the approach of winter, he retired to Bregetio, a town in upper Pannonia, where he met with a sudden death. He was giving audience to a deputation of the Quadi which had come to supplicate for mercy, when, haranguing them in a paroxysm of rage he broke a large blood vessel, and soon afterward expired on the 7th. of November this year, in the fifty fifth year of his age and the twelfth of his reign.

In the character of Valentinian I. there were many good qualities, but also many great defects. He was sincerely attached to the Catholic faith, and made it a rule never to interfere with bishops in the concerns of religion. He was also chaste,—with the exception of his unlawful marriage with Justina in 367,—temperate and laborious. He had an ardent love of justice; but, being extremely passionate, he frequently inflicted punishments with too much rigour, and sometimes without examining the causes of the accused. He was very unfortunate in the choice of his ministers, many of whom, particularly Maximinus, abused his confidence by acts of oppression and cruelty, so that, during the

ingly, the officers of Valens forced Moses from his solitude, and conducted him for consecration to Alexandria, where in 373 the Arian Lucius had usurped the episcopal see. Moses refused to receive consecration from this heretic; and, when Lucius offered to clear himself by a profession of faith, "I am well acquainted with your belief," replied the intrepid solitary: "the servants of God condemned to the mines,—the exiled bishops,—the priests and deacons forced to dwell with wild beasts or consumed with fire are manifest proofs of the nature of your faith." Lucius would have torn him to pieces; but Valens's officers, fearing to rekindle the war, conducted him to some exiled orthodox prelates who ordained him bishop. He laboured amongst the Saracens with the utmost zeal, and converted great numbers of them. He also induced queen Mavia to live in harmony with the Romans; and, till his death, remained steadily in Catholic communion.

2. Two opposite heresies arise in Arabia.

About this time two heresies of quite opposite principles began to appear in Arabia, viz. the Antidicomarianites and the Collyridians. The former denied the perpetual virginity of Mary: the latter carried their devotion to this sacred virgin so far as to degenerate into idolatry. (*Till. Hist. Eccl. vol. xii. page 81.*)

A. D. 376.—1. Council of Gangres.

This was a council of fifteen bishops held at Gangres in Paphlagonia on the subject of the errors of a certain Eustathius. But, who this Eustathius was, and at what precise time this council was assembled, is quite uncertain. Fleury assigns this year for its date: Tillemont and others suppose it to have been held much earlier. We have twenty canons of this council, which have been adopted both by the Latin and Greek Churches, and in which are condemned the errors of Eustathius respecting marriage, fasting and other points. (*See Till. vol. ix. page 85. and Fleury book xvii. chap. 35.*)

2. Cruel persecution of the monks by Valens.

As the monks in every country, but particularly in Egypt and Asia, had ever been distinguished supporters of orthodoxy, so Valens bore them a special hatred. He published about this time a law by which he subjected them, in common with seculars, to military service; and, as they refused to enter the army, they were every where driven from their cells, dragged before the magistrates and cruelly punished. Of the holy solitaries of Mount Nitria whole troops, as we learn from St. Jerome, were massacred: others were banished to Diocæsarea in Palestine, and some to Pontus and Armenia. The two venerable Macariuses and several other principal solitaries were sent to an island where there were no Christians. But, as they converted a great number of pagans by their miracles, they were permitted to return to their cells; for

latter part of his reign, Rome and Gaul seemed to have returned to the times of Caligula.

A short time after the death of Valentinian, Mellobaudes, one of his generals, and the other principal officers caused to be proclaimed Augustus Valentinian II. whom, as we observed in 367, Valentinian had by his second wife Justina. He was at this time only four years of age. Gratian made no resistance to this nomination: on the contrary, he admitted the child as his associate in the empire, and always treated him more as his son than as a competitor. However, Valentinian was a mere nominal emperor; for Gratian exercised the whole power till his death.

Gratian was born at Sirmium in 359, and was declared Augustus in 367. He was ardently attached to the true faith; and such were his bodily and mental accomplishments, such his virtue and amiability, that had he lived long enough to have acquired experience, he would, probably, have been the most excellent of all the Roman emperors. (*Tillemont.*)

A. D. 376.—1. A nation of the Visigoths, driven from their settlements by the Huns, obtain permission to pass into Thrace and Mæsia.—Some account of the Huns.

Whilst Valentinian and Valens were defending the Roman territories against the Germans and Persians, the Goths, who inhabited the country between the Danube and the Palus Mæotis, (Sea of Asof,) were attacked and vanquished by a numerous and formidable race of barbarians called the Huns. Many were the bloody battles they fought with these fierce invaders; but, being always overcome, they at length retreated to the banks of the lower Danube, and thence sent a solemn embassy to Valens to beg permission to take refuge in the Roman territory, offering, indirectly, to become one people with the Romans. Valens, who was at this time at Antioch, granted their request, but on condition that they should deliver up their arms, and send their children to Asia Minor, as hostages for their good behaviour. They complied with the second condition immediately; but contrived to evade the first, in a great measure, by bribing the officers charged with the execution of this affair. They crossed the Danube, therefore, and encamped in Thrace in number one million. These were Visigoths, and were under the command of two chieftains called Fritigern and Alavivus. The Ostrogoths, also, commanded by Alatheus and Saphrax, solicited permission to pass the higher Danube, but met with a positive refusal.

The Huns, who now for the first time appear in Roman history,

the people took it grievously amiss that those should be ill treated whom God glorified in such a manner.

3. Euzoius of Antioch dies, and Dorotheus succeeds him.

This year, according to Tillemont, when Arianism seemed to be in triumph, Euzoius the Arian bishop of Antioch was summoned before the divine tribunal to give an account of a life spent, ever since his union with Arius, in crimes and blasphemies. He was succeeded by another Arian called Dorotheus. (*Tillem. vol. vi. page 603.*)

4. Ulphilas, bishop of the Visigoths, introduces Arianism amongst that people.

The Christians amongst the Visigoths, who down to this period had been Catholic, underwent, this year, a fatal change. They became Arians; and, communicating their errors to the Ostrogoths, the Gepedæ, and the Vandals, together with these nations, spread Arianism widely through the western world.

The immediate occasion of this unhappy event was an embassy which the Goths sent this year to Valens to obtain permission to enter the Roman territory. At the head of this embassy was Ulphilas, the bishop of the Visigoths, who, suffering himself to be inflated by the power he had acquired over his people, was easily seduced by the crafty Arian bishops, and persuaded by them that Valens would readily come in to his proposals, if he promised to engage his nation in that emperor's faith. Being, therefore, now an Arian, he on his return easily infected with that heresy his ignorant countrymen.

This Ulphilas descended from certain Christians of the village of Sadagolthina near the city of Parnassus in Cappadocia, who, having been led captives in the reign of Valerian and Gallien, contributed to the conversion of the Goths. He succeeded in the episcopacy Theophilus, who was present at the council of Nice, and, whilst a Catholic, greatly spread the Christian faith amongst that nation. He was the first who introduced literature amongst his countrymen by inventing the Gothic alphabet; and he translated into the Gothic language the whole bible, except the book of Kings, which, as it contains the history of many wars, he thought dangerous to a nation already too warlike. Such was the profound veneration the Goths had for him, that they took his words for laws and, therefore, readily adopted the new species of Christianity which he now held out to them.

and who are about to make a grand figure in the dissolution of the Roman empire, came, originally, from that part of Great Tartary which lies contiguous to the northern frontier of China. The famous wall, extending 1,500 miles, was constructed by the Chinese against the incursions of these barbarians. After a long series of wars, they were at length subdued by the Chinese about the first century of the Christian era. Part of them remained subject to the Chinese, and to the Sienpi, another powerful nation of Tartars: but, the most warlike and powerful tribes marched westward in quest of a settlement in an unknown world. Skirting in their slow progress the northern part of Thibet, Hindostan and Persia, they at length reached the northern extremity of the Caspian Sea; and, crossing the Volga, entered the extensive plains which lie between that river and the Tanais, called in modern times the Don. These plains were inhabited by the Alani, a pastoral people made up of Scythians and Germans. A war ensued between the Huns and the Alani in which the Huns were victorious; and, being joined by the greater part of the vanquished Alani, they advanced still westward, crossed the Borysthènes, (the Dnieper,) and invaded the empire of the Visigoths.

The Huns were so horribly deformed in their persons, as to have occasioned amongst the Goths the firm persuasion that they were the off-spring of demons and Scythian witches. Their shoulders were broad, their noses flat; their cheeks were furrowed with gashes made on them by their mothers in their infancy; their eyes were small and deeply buried in the head, their voices shrill, and they had scarcely any beard. This their figure added to their extreme cruelty spread the greatest terror wherever they made their appearance.

2. Punishment of Maximinus and others.—Death of count Theodosius.

We observed in 375 that one of the ministers who had abused the confidence of Valentinian was Maximinus. He was of low and barbarian origin, but, like so many others, had risen to the first employments of the state. He exercised for some time great powers in Rome, and was afterwards made prefect of the pretorium in Gaul. His cruelties and injustices in both these situations had been so notorious, that Gratian, on his accession to the empire, deposing him from his prefecture of Gaul, caused him and many others who had been his associates to be put to death.

This proceeding gave general satisfaction: but Gratian was guilty of a terrible oversight in his treatment of count Theodosius. This great man, having entirely put down the rebellion of Firmus in Africa, had with admirable wisdom established the order of the laws in that province, when, instead of receiving his merited reward, he fell a victim to a court intrigue, the particulars of which history has not transmitted to us. He was executed at Carthage

A. D. 377.—1. Council of Rome against Apollinaris.

Apollinaris the Younger,—so called to distinguish him from his father called Apollinaris the Elder,—was bishop of Laodicea, and, for a considerable time, was esteemed orthodox and pious by St. Athanasius, St. Basil, and most other oriental Catholic prelates. Indeed, such was the veneration in which he was held, that the errors he taught were condemned by St. Athanasius and others without any mention of his person,—it being charitably believed, that either he had never broached these errors, or was in dispositions of retracting them when he saw them condemned. At length he avowed his heresy, and ordained a priest called Vitalis bishop of his followers at Antioch. St. Basil now broke friendship with him, and denounced him to pope Damasus, who, this year, assembling a council at Rome, excommunicated and deposed him together with his principal disciple Timotheus, and condemned his errors.

Apollinaris taught that in Jesus Christ there is no human intelligent soul, but only that kind of sensitive soul which is found in brute beasts, and which the Pythagoreans attributed to man together with his immaterial intelligent spirit. He taught that the Divine Word supplied in Christ the place of an intelligent soul, and, consequently, that he was not a true man like the sons of Adam, but the Son of God with a human body. Several other errors were taught either by Apollinaris or his disciples.

2. Gratian orders the churches in Africa to be taken from the Donatists and to be given up to the Catholics.

The Donatists still existed in great numbers in Africa, and were in possession, not only of the churches which themselves had built, but of many others from which they had expelled the Catholics. Gratian, this year, sent into Africa a severe law, by which he commanded all churches to be taken from them and delivered up to those who were in communion with the Catholic Church. However, the Catholics did not exact from the governor of Africa a rigorous execution of this law: for the Donatists retained till the end of this century both the churches which they had built during their schism, and some others which had formerly belonged to the Catholics.

3. St. Epiphanius begins about this time greatly to distinguish himself in the defence of the orthodox faith.

St. Epiphanius was born in Palestine about the year 310. Retiring to the deserts very young, he became a disciple of the great St. Hilarion and many other holy solitaires, and, going afterwards into Egypt, was for a long time celebrated for monastic discipline. In 366 he was chosen, very much against his will, archbishop of

this year, having previously received baptism, and displayed on the scaffold an heroic courage and evenness of soul.

A. D. 377. The Visigoths rise in Thrace against the Romans:—they are joined by the Ostrogoths and Huns.

Lupicinus, who was the commander in chief of the Roman forces in Thrace when the Goths were permitted to enter that province, instead of conciliating that turbulent people by kind treatment, pursued a quite contrary system, and exercised in their regard so many acts of oppression, that they began to betray evident dispositions to do themselves justice by force of arms. To acquire, as he imagined, a greater control over them, he ordered them to march into the interior; and withdrew the garrisons from the banks of the Danube, in order to escort them. Saphrax and Alatheus no sooner perceived the passage of the Danube free, than they crossed that river with their Ostrogoths, and encamped in the Roman territory. Fritigern received early notice of this movement of the Ostrogoths; and, in order to give them time to come up with him, purposely moved slowly through the country till he reached Marcianople. Here it was that a dreadful war burst out. During a banquet, to which Lupicinus had invited Fritigern and Alavivus, a bloody scuffle took place between the Goths and the Roman soldiers who guarded the gates of the city. Fritigern offered himself to Lupicinus to go forth and appease the tumult: but he and his companion were no sooner out of reach of the Roman soldiers, than they galloped off full speed to the Gothic camp, and immediately declared open war. The Ostrogoths soon afterwards joined him. Lupicinus, at the head of such troops as he could hastily collect, marched against the insurgents; but he was defeated with great slaughter. The Goths now spread themselves over all the country, laying waste every thing, and slaughtering the inhabitants. They were joined by a large body of their countrymen, who had entered the Roman service and then lay at Adrianople: and also a great number of Romans, who were employed in working the mines of Thrace, flocked to their standard and served them as guides in their depredations.

Valens, on receiving news of this event, ordered legions to march to Thrace from Armenia and other quarters; and Gratian sent a body of auxiliaries from Gaul. Fritigern, at the approach of this formidable army, called in all his detachments, and concentrated his innumerable forces within a rampart of waggons, in a plain called the Salices, (Willows,) near the most southern of the six mouths of the Danube. Here was fought a most bloody and obstinate battle, which lasted the whole day, but without any decisive advantage on either side. The Roman generals now attempted to reduce the Goths by famine; and, for this purpose, seized on all the passes through which they must march to obtain provisions. But the Gothic general frustrated this plan. He sent ambassadors

Salamis in Cyprus, which church he governed many years, publishing many learned works against the heretics of his time. He had carefully perused the works of Origen, and wrote against him with great warmth, being grieved to see infected with his errors many who had the reputation of great sanctity, and some who held high situations in the Church. (*Till. Hist. Eccl. vol. x. artic. St. Epiphani.*)

A. D. 378.—1. Valens puts an end to the persecution of the Catholics.

Valens, receiving news, from all sides, of the ravages made by the Goths in Thrace and Mæsia, and of the defeat of the armies sent against them, began at last to perceive the vengeance of God on him for his cruel treatment of his Catholic subjects. Departing, therefore, from Antioch, in the spring of this year, in order to march in person against the Goths, he gave orders that the persecution of the Catholics should cease, and that the clergy who had been banished, and the monks who had been condemned to the mines should be restored to their liberty. The Catholics now raised their heads on every side, but particularly at Alexandria. Peter returned with the letters of pope Damasus, who sanctioned his election. The churches were restored to him, and the usurper Lucius was driven out of the city.

2. Death of St. Ephrem the Syrian.

We gave a short account in 351 of the commencements of St. Ephrem, and stated that he lived the greatest part of his life at Edessa. He there spent his time in contemplation, writing, and preaching. His characteristic virtue seems to have been compunction,—arising from a most enlightened view of God and himself; and there is probably no saint in the calendar, who possessed this virtue in so eminent a degree as he did. Whenever he turned his thoughts on the attributes of God or his own spiritual miseries, tears would gush forth and flow abundantly. His words in the pulpit and in his private discourses were always expressive of this his leading disposition; and no one could listen to him without some strong impression of the same kind. He brought many idolaters to the faith, and converted a great number of Arians, Sabelians and other heretics. In 372 he was directed by God to pay a visit to St. Basil; and, on his entrance into the church of Cæsarea, whilst this holy doctor was preaching, he saw a dove on his shoulder, suggesting, as it were, to him the words he was to utter. After the service was over, he had with St. Basil that beautiful interview which Tillamont gives us. The circumstances of his death, which is supposed to have happened this year, are most edifying; but cannot find room in a compendium like this.

St. Ephrem wrote a great many works in the Syriac language, of which he was a perfect master. Those, which have come down.

to the Huns and Alani, and invited them to his assistance. They eagerly acceded to his proposal; and, pouring into Mæsia and Thrace their numerous cavalry, forced the Roman generals to abandon the whole country to them and the Goths, and to wait in the fortified cities for reinforcements from Valens.

A. D. 378.—1. The emperor Gratian obtains a great victory over the Germans.

In the beginning of this year, Gratian was preparing to march in person to assist his uncle, when he learned that the Germans on the side of Rhetia had burst into the Roman province with a large army. He, therefore, recalled several legions which were already on their march into the east; and, joining other forces to them, he sent them under the command of Mellobaudes against the enemy. A great battle was fought, in which the Germans were entirely defeated. Gratian now joined the army, and, passing the Rhine, so completely conquered the whole country, that the barbarians were effectually prevented from offering to Gaul any further molestation. After this exploit, he commenced his march towards the Illyrian provinces.

2. Valens marches in person against the Goths:—he is defeated, and perishes.

Valens, leaving Antioch early this year, went to Constantinople, to prepare for the campaign against the Goths. Before his departure from Antioch, he made a hasty and disadvantageous treaty with the Persians, in order to leave the empire in safety on that side. One of his first measures on arriving at Constantinople was to depose Trajan, who had commanded the infantry at the battle of the Salices, and to nominate in his place an officer called Sebastian. Trajan was a fervent Catholic; Sebastian a noted Manichean. When Valens reproached Trajan with misconduct at the forementioned battle, he boldly answered, that the ill-success which had attended the Roman arms was the effect of the wrath of God, enkindled by the emperor's treatment of God's true servants; and Arinthæus, who was present, respectfully begged leave to remind the emperor of the same truth. A holy solitary, also, called Isaac, when Valens was leaving Constantinople, made him the same reproach, and foretold his defeat and death, if he did not entirely change his conduct.

The rendezvous of Valens's army was in the neighbourhood of Adrianople: the Goths lay encamped about eight miles from that city. Gratian, after his victory over the Germans, had informed Valens of his march to join him, and had begged him not to hazard a general action till he should arrive with the western legions: this was also the advice of several of his counsellors. But Sebastian, who had obtained some advantages in partial encounters with the

to us, were published at Rome in six volumes folio in 1732 and 1743. (*See Till. Hist. Eccl. vol. viii. and Butler July 8th.*)

3. Attempts of the antipope Ursicinus to disturb the church.

Ursicinus, whose schism we mentioned in 366, and who on that occasion was banished from Rome, obtained in 372 permission to go wherever he pleased, except to the Suburbicanean provinces, comprehending the central and lower Italy, and the islands of Sicily, Sardinia and Corsica. But he abused this favour; and retired to Milan, where, after the death of Auxentius and the consecration of St. Ambrose, he joined the Arians in their attempts to disturb the tranquillity of that church. On the death of Valentinian in 375, he made fresh efforts to obtain possession of the see of Rome. For this end his partisans suborned a Jew called Isaac to bring various accusations against St. Damasus before the civil magistrates. But these accusations were proved to be false, and the Jew was banished by Gratian to a remote part of Spain. Ursicinus, also, was banished to Cologne.

But St. Damasus judged that his character required a more solemn justification than the sentence of a secular tribunal. He, therefore, assembled a numerous council at Rome, which, having examined the whole question between him and Ursicinus, gave ample testimony to his innocence respecting the charges brought against him.

This council wrote a famous letter to Gratian, the object of which was to request him to enforce a law published by Valentinian I. at the commencement of the schism, which ordered that the causes of bishops should be decided by the bishop of Rome, and not by any civil tribunals. Gratian in his own name and in that of Valentinian II. granted this request by a rescript directed to Aquilinus vicar of Rome. (*Till. Hist. Eccl. vol. viii. page 407.*)

4. Gratian restores peace to the oriental churches.

Valens having perished miserably in the August of this year at the calamitous battle of Adrianople, Gratian, who now became master of the empire, consecrated the primitiæ of his authority by restoring peace to the oriental churches. He began by publishing a law, by which he gave liberty of worship to all Christians, except Manicheans, Photinians and Eunomœans. This law was a prelude to others still more advantageous to the Catholic Church, which he intended to publish as soon as circumstances would permit him. But without a moment's delay he authorised all banished Catholic prelates to return to their respective sees. Though most of these prelates were received joyfully by their flocks, there were others amongst them who experienced a quite different treatment: for, such at that time was the ascendancy of the Arian faction, that the decree of Valens, mentioned above, was executed in a very partial manner.

Goths, strongly urged him to give battle immediately; and a silly wish to equal the exploits of his nephew determined him to follow this fatal counsel. Accordingly, on the 9th. of August he led his army through a burning sun to the camp of the Goths, and a dreadful battle ensued. The Romans were defeated on every side, and Valens, flying wounded from the field, took refuge in a farmer's cottage with some of his guards. Here he was soon surrounded by the Goths, who, provoked by a discharge of arrows from the roof, and impatient of delay, set fire to a pile of faggots, and consumed the house with the emperor and his train.

This is said to have been the most fatal blow the empire had ever received since the battle of Cannæ. Two thirds of the army perished, together with thirty five tribunes and commanders of cohorts, and a great many distinguished generals.

Valens, when he died, was about fifty years of age, of which he had reigned somewhat more than fourteen. By his wife Albia Dominica he had a son called Galates who died whilst a child during his father's contest with St. Basil at Cæsarea in 371, and two daughters, viz., Carosa and Anastasia who survived him, but of whom history takes little notice afterwards.

Valens, when he marched to attack the Goths, left the baggage of the whole army under a strong guard at Adrianople, as also his military chest and other treasures. The Goths, informed of this circumstance by the deserters, marched on the day after the battle to that city, resolved at every hazard to obtain possession of it. As they had no military engines, and were moreover ignorant of the art of besieging towns, they attempted several times to carry the place by escalade; but the Romans destroyed such numbers of them at every assault, that they were obliged at length to relinquish the siege. They next advanced towards Heraclea; but not venturing to attack that town, they contented themselves with laying waste the adjacent country. Constantinople and its rich environs promised them a splendid booty: thither then they directed their march, and sent parties to the very gates of the city. Albia Dominica, Valens's widow, was in the place; she animated the drooping spirits of the inhabitants, put arms into their hands, and, in order to excite them to greater exertions, distributed amongst them large sums of money from the public treasury. But the principal resource of the town was a body of Saracen cavalry, sent to the assistance of Valens by queen Mavia. These Arabs made a furious sally, and by the fleetness of their motions and the dexterity and novelty of their attacks perplexed and routed the Goths, and put great numbers of them to the sword. One of them, naked from the waist upwards, with his long hair floating in the wind, and muttering dismal and menacing sounds, threw himself with a poniard in his hand into the midst of the Goths, and, having stabbed one of them, applied his mouth to the wound, and sucked

the blood. This action struck such a terror into the Goths, that they sounded a retreat, and encamped at a distance from the walls of a city, which seemed to be inhabited by savage wild beasts. Despairing now of making any impression on that almost impregnable place, they wheeled round, and slowly moved from the Bosphorus to the mountains which formed the western boundary of Thrace. The important pass of Succi, which had been intrusted to a general called Maurus, was shamefully abandoned by him; and the barbarians soon spread themselves over the whole country as far as Italy and the Adriatic Sea, reducing it to a complete desert, and murdering or enslaving all such of the inhabitants, as were unable to fly to the adjacent countries. Memorable was the charity of St. Ambrose of Milan on this occasion. He received the poor fugitives with open arms, distributed amongst them all the money, and provisions he could collect, and even sold for their relief many of the sacred vessels.

3. Slaughter of the Gothic youth in Asia Minor.

The Gothic youth, delivered by their parents to the Romans in 376, and distributed by them through the Asiatic cities, on hearing the exploits of their fathers, are said to have formed a design to imitate them on the first favourable occasion. Julius, therefore, the governor of Asia Minor, authorised by the senate of Constantinople to act in this affair as he should think best, having, under a false pretext, assembled them unarmed in the forums of the various cities, caused them all to be put to the sword at one and the same time by soldiers whom he had collected and concealed for that purpose. (*Till. Hist. des Emps. vol. v. page 153.*)

4. Gratian calls into action Theodosius the son of count Theodosius.

Gratian had advanced to the confines of Thrace when he received the melancholy news of the defeat and death of Valens. Leaving count Maurus in charge of the pass of Succi, he fell back with the rest of his army on Sirmium. After the Goths had departed from Lower Thrace, he made his way through a thousand dangers to Constantinople, where all things were in the utmost confusion. To assist him in the present emergency, he bethought himself of Theodosius, (son of count Theodosius,) who after his father's death, had retired to his family estate in Spain. Being well acquainted with the distinguished merit of this officer, he sent for him, and gave him the command of such troops as he had been able to collect in the Illyrian provinces. Theodosius soon justified his confidence. Without loss of time, he attacked a large army of Goths and Sarmatians near the Danube, and defeated it with such slaughter, that very few of the enemy escaped the sword. Having placed his men in the neighbouring fortified towns, he hastened to Constantinople, to carry the news of his victory to

Gratian. This victory was so extraordinary and unexpected, that many of the courtiers asserted that it was a vainglorious display in Theodosius, and Gratian himself for some time could not credit it. But, having sent couriers to the scene of action, the news of the victory was fully confirmed, and infused as it were new life into the inhabitants of Constantinople. Gratian, having settled affairs in the capital, returned to Sirmium.

5. Authors who flourished under Valentinian and Valens.

The two principal profane authors who flourished in these reigns were Ammianus Marcellinus and Eutropius, both officers of distinction in the Roman armies. Ammianus was certainly a pagan, and Eutropius was probably so. The former wrote in Latin the history of the Roman emperors from the commencement of the reign of Nerva to the end of that of Valens. He was by birth a Greek; and his Latin, not being his native language, is harsh and obscure. Though, on the whole, impartial, he evidently favours his great pagan hero Julian the Apostate. Unlike several pagan historians of those times, he speaks with great moderation of Christianity; and, as we related in 363, he has delivered down to posterity the memorable and miraculous failure of Julian's attempt to build the temple of Jerusalem. The work of this author consisted, originally, of thirty one books; but we have only the last eighteen, which begin in 352, immediately after the death of Magnentius.

Eutropius wrote an Epitome of the history of Rome from the age of Romulus to the reign of Valens. Some critics call his style elegant, others deny it this quality; but all agree that his abridgement is conducted skilfully.

The principal ecclesiastical authors who died in these reigns were St. Hilary of Poitiers, Lucifer of Cagliari, and St. Athanasius. The works which are extant of St. Hilary are, 1. Twelve books on the Trinity: 2. A book on synods: 3. Commentaries on the Gospel of St. Matthew: 4. Ditto on part of the Psalms: 5. Three writings addressed to the emperor Constantius: 6. A letter to his daughter Apra.

Lucifer of Cagliari has transmitted to us, 1. Five books against the emperor Constantius: 2. The treatises entitled, "We must not spare sinners: We must not communicate with heretics: We must die for the love of Jesus Christ."

The principal works of St. Athanasius are,—his Defence of the Trinity and Incarnation: his Apologies: his Letters: his Treatises against the Meletians, the Apollinarists and the Macedonians.

A. D. 379.—1. Death of the great St. Basil.

On the 1st. of January this year, St. Basil, whose whole life had been spent in glorifying God, was called to receive the reward of his labours. Never was death so bitterly lamented, and no worldly emperor ever had so splendid a funeral. The bier was carried by persons eminent for sanctity; and such were the crowds who attended the procession, that many persons lost their lives on this occasion. He was canonized by universal acclamation immediately after his death, and a festival was instituted in his honour.

The works of St. Basil are numerous, and display a piety and eloquence, such as are not exceeded by any other father.

2. Gratian forbids the assemblies of heretics.

The law, by which Gratian last year gave liberty of worship to the various sects of Christians, was only a temporary measure: for, in the unsettled state of affairs after the death of Valens, he did not venture, at once, to prohibit the exercise of false religions. But, being now firmly established in the empire he revoked that law; and by another, published on the 3rd. of August this year, he forbade all heretics to dogmatize, or to hold their assemblies.

3. St. Gregory Nazianzen goes to the assistance of the Catholics of Constantinople.

St. Gregory, who took charge of the church of Nazianzum in 374, continued in that situation only one year, and then retired to Selencia, where he lived in study and prayer till the present year, when the deplorable state of the Catholics at Constantinople prevailed on him to yield to their earnest prayer that he would go to their assistance. They had long been a proscribed people, and their number had been greatly reduced; so that of all the oriental churches Constantinople was in the most deplorable condition. Thither then he went; and, as the faithful had no church, he assembled them in a small chapel to which he gave the name of Anastasia, expressive of the confidence he had of restoring the faith in that city. Though he was cruelly persecuted by the bulk of the inhabitants, who were Arians, yet his learning, piety and eloquence triumphed over every obstacle and, in a very short time, confounded the heretics and prodigiously increased the number of the Catholics.

4. Rise of the Priscillianist heresy in Spain.

About this time many old heresies received a new form and denomination from a man called Priscillian. He was a native of Spain, rich, eloquent, and apparently of austere manners. The doctrine, which he taught, was a monstrous assemblage of the various Gnostic sects and of Manicheism; and he had the address to gain over, not only vast numbers of the common people, but several bishops. (*Till. Hist. Eccl. vol. viii. page 491. and Butler Nov. 11th.*)

A. D. 379.—1. Gratian declares Theodosius Augustus.—The latter forces the Goths to repass the Danube.

Such was the deplorable state of the empire at the present period, that Gratian saw the necessity of taking an associate, whose qualities might fit him for a burden, under which common abilities must infallibly succumb. No one appeared better qualified for this situation than Theodosius, who had often given proofs of consummate wisdom and valour, and who had taught the Goths last year that the Romans had not as yet lost their famed military prowess. Accordingly, at Sirmium on the 19th. of January, this year, Gratian conferred the title of Augustus on this great man, who on his side, so far from aspiring to this dignity, showed great reluctance in accepting it. Gratian assigned for his command all the late dominions of Valens, with the addition of Dacia, Mæsia, Macedonia, and Greece, reserving to himself and his other associate Valentinian II. the other provinces of the empire.

Theodosius, surnamed the Great, was the son of count Theodosius,—often by us already mentioned,—and was a native of Spain. He received an excellent education, and was trained to war under the severe discipline of his father. After he had greatly distinguished himself by a variety of exploits, he obtained a separate command as duke of Mæsia, where he vanquished an army of Sarmatians, and saved that province. On the unjust disgrace and execution of his father, he obtained permission to retire to his ample patrimony in Spain, which lay at Cauca or Coca, a place situated according to some authors in Old Castile, but in the opinion of others in the country of the Vaccæi, at present the province of Beira in Portugal. Here he was married to a lady called Flaccilla, the very model of her sex by her virtue and other accomplishments.

The whole empire testified the greatest joy at the elevation of Theodosius, and already anticipated the glorious effects that were to follow from it.

The new emperor, in order to make head against the barbarians who surrounded him on every side, enrolled in the service those who were employed in working the public mines, as also such peasants as had been driven from their lands; and, partly by severity, partly by his agreeable manners, succeeded in restoring discipline amongst the soldiers, which in the late confusion had been nearly destroyed. Having assembled an army, he took the field, and soon made known to the barbarians the difference between him and the commanders who of late had been employed against them. He fought many battles with them, and always came off victorious; so that Fritigern, Saphrax, and Alatheus were obliged to repass the Danube; and such of the Goths as still remained in Thrace submitted to him. But the only exploit in this campaign, of which we have the details, was that performed by one of Theodosius's generals, called Modar. He was a Goth of the blood royal who,

4. Council of Antioch.

In October this year, a great council of all the east was held at Antioch. This event we learn, not from the histories of those times, but from the Roman collection of Holstenius, in which it is stated, that a letter of a Roman council under Damasus, having been sent into the east, was unanimously received and subscribed by the whole oriental church, assembled at Antioch. This letter enforced the faith of the Church on the Trinity and the divinity of the Holy Ghost, and condemned the Macedonians. (*Till. vol. viii. page 367.*)

A. D. 380.—1. Ascolus, bishop of Thessalonica, is constituted by St. Damasus his vicar in eastern Illyricum.

Ascolus, bishop of Thessalonica, was renowned at this period for the purity of his faith and for his sanctity. He had preserved free from Arianism the whole province of Macedonia, and had defended it, also, by his prayers against the Goths, who were prevented by a pestilence from ravaging it after their victory over Valens. St. Damasus, fully aware of his eminent qualities, nominated him his vicar in all those provinces which had been added to the eastern empire in the late division made by Gratian.

2. Theodosius receives baptism:—he publishes a famous law in favour of the Church.

Theodosius had been educated by his parents in the Christian religion and Nicene faith, but had never yet been baptized. Falling grievously ill in the beginning of this year at Thessalonica, the capital of Macedonia, he sent for Ascolus its bishop, and, ascertaining from him that he was an orthodox Catholic, he demanded and received baptism from him, and immediately afterwards recovered.

During his convalescence, Theodosius published several salutary laws, of which the most celebrated was the one, which, from its first words, was denominated "Cunctos Populos." In this law he ordained that all his subjects should follow the religion which St. Peter had taught at Rome, which had ever been maintained there, and which was then professed by Damasus bishop of that city, and by Peter bishop of Alexandria. He also ordained, that those only should be denominated Catholics who professed that religion, and that all other Christians should be branded with the title of heretics. This law gave the death blow to Arianism in the Roman empire. (*Tillemont.*)

having quarrelled with Fritigern, had deserted to Valens, and had shown such bravery, conduct and fidelity, that Theodosius had intrusted him with a considerable command against his countrymen. Having, without being seen, approached with his men in the dead of the night to a large body of Goths, who lay scattered in a plain, oppressed with sleep and wine, he slaughtered a vast number of them, took their camp surrounded, as was customary, with waggons, and returned to Theodosius with all these waggons, in number six thousand, and a great multitude of prisoners.

2. Gratian returns to Gaul.

As soon as Gratian had settled the empire in the manner mentioned above, he was obliged by the state of affairs in Gaul to revisit that province. He took Milan in his way, and there conferred with St. Ambrose, whom he loved and honoured as a father. On arriving in Gaul he fixed his head quarters at Treves.

A. D. 380.—1. Theodosius defeats the Goths.

The civil events of this and the following year are wrapped up in much obscurity. We know, however, that the Goths again passed the Danube under Fritigern, Saphrax, and Alatheus, and advanced as far as the frontiers of Greece and Macedonia. The pagan Zosimus, who on all occasions shows his hatred for Theodosius, pretends that this emperor, marching against them with a large army, suffered a signal defeat: but his account is contradicted by all the other historians of those times, who assert that, on the contrary, he entirely vanquished them, and entered Constantinople in triumph.

2. Laws of Theodosius.

Theodosius published at Thessalonica, this year, a law forbidding criminal processes to be carried on during the forty days of Lent. By another law, he imposed heavy penalties on women, who married again within a year from the death of their former husbands. He ordered, that the property he deprived them of by this law should go to their nearest relations, as far as the tenth degree, and not to the exchequer. By a third law, he ordained that he who had obtained property from the emperor, under pretext that it had fallen vacant, should not take possession of it, till he had made known to the intendant of the imperial domain, and to the judge of the province the name of the person who had informed him that the property had no owner; to the end, that the informer might be punished according to law, if his information were false. And to show how he hated informers, he ordained, that if any one should give this kind of information thrice, however true it might have been each time, he should be punished with death, as exercising a profession highly prejudicial to society.

3. Usurpation of the see of Constantinople by Maximus the Cynic.—Theodosius goes to that city and drives the Arians from their churches.

There lived at this time an Egyptian called Maximus, who with Christianity professed the philosophy of the Cynics. He was infamous in his country for his crimes, and had several times been punished for them. Coming to Constantinople, he so far imposed on the simplicity of St. Gregory of Nazianzum, that he was admitted by him to his familiarity and friendship. But, underhand, he endeavoured to supplant him; and, having by means not known to us, gained over Peter of Alexandria, he was privately consecrated bishop of Constantinople by three Egyptian bishops, sent by Peter for that purpose. This infamous proceeding being known, he was expelled from the city both by the Catholics and Arians; but he had the impudence to repair for redress to Theodosius, who was still at Thessalonica. The emperor rejected him with indignation, as did also Ascolus and the other bishops of Macedonia; and St. Damasus, being informed of the affair, declared his election null and void.

Theodosius, soon after this event, appeared unexpectedly at Constantinople, where he treated St. Gregory of Nazianzum with the most marked distinction. Resolving to establish orthodoxy in that city, he summoned before him the Arian bishop Demophilus, and gave him the choice either to embrace the Nicene faith, or to surrender the churches and quit the city. The old heretic chose the latter of the alternatives; upon which Theodosius conducted in person St. Gregory to the great church, and put him in possession of it and of all the other churches in the city. Thus was orthodoxy reestablished in Constantinople, after Arianism had triumphed in it for nearly forty years.

4. Council of Saragossa against the Priscillianists.

As the Priscillianist heresy was making at this time great ravages in Spain, a council of the bishops of that country and of Aquitain assembled, this year, at Saragossa, for the purpose of checking its progress. The full details of this council have not reached us; but we know that two Priscillianist bishops, Instantius and Silvianus, as also Priscillian and Elpidius laics were excommunicated by it. But Instantius and Silvianus, instead of submitting to the council, ordained Priscillian bishop of Cordova, and endeavoured to spread the heresy more and more. There remain eight canons of this council; of which one is, that virgins shall not be admitted to the veil till they are forty years of age.

The council committed the execution of its decrees to Ithacius and Idacius, two bishops who had taken an active part against the heretics. Being men of violent tempers, they persecuted the Priscillianists before the secular tribunals, and at length obtained

from Gratian a rescript banishing them from Spain; which rescript, however, was afterwards recalled.

More will be said of these heretics hereafter.

A. D. 381.—1. Peter of Alexandria dies and is succeeded by his brother Timothy.

Peter of Alexandria dying this year, the people of that city and the bishops of Egypt unanimously chose for his successor his brother Timothy, who, like himself, had been a disciple of St. Athanasius.

2. 1. General council of Constantinople.—Retreat of St. Gregory Nazianzen.—Edict of Theodosius.

This was at first a mere council of the east: for it was neither convoked by pope Damasus, nor had he or any of the western bishops any share in its proceedings. But its decisions on faith were afterwards sanctioned by the pope and all the Church, and, therefore, it has always been considered œcumenical with respect to dogma.

There were present in this council one hundred and fifty Catholic bishops,—many of them highly distinguished for their learning and sanctity,—and thirty six Macedonians. But the latter, finding things going against them, withdrew at an early stage from the assembly. Four different prelates presided in succession, viz.

1. St. Meletius of Antioch who died soon after the opening of the council: 2. St. Gregory of Nazianzum: 3. after St. Gregory's resignation, Timothy of Alexandria: 4. Nectarius the new patriarch of Constantinople.

There were three principal objects treated of in this council, of which two appertained to discipline, and one to faith. Of the former, the first was the appointment by Theodosius of St. Gregory Nazianzen to the see of Constantinople, and the intrusion into that see of Maximus the Cynic. The council reprobated as illegal and null the election of Maximus, and confirmed that of St. Gregory. But, on the arrival of the Egyptian prelates, great altercation took place respecting the appointment of St. Gregory; upon which he most cheerfully resigned; and, his resignation being reluctantly accepted of by the emperor, Nectarius, a layman and a catechumen, was consecrated in his place, after receiving the sacrament of baptism.

The second point of discipline was the arrangement of the church of Antioch. During the first session of the council, St. Meletius, one of the bishops of that see, dying, St. Gregory strongly urged the assembly to put an end to the schism of Antioch by delivering up that whole church to Paulinus. Indeed, it had been agreed on by St. Meletius and Paulinus, that the survivor of them should take charge of the whole flock. But unhappily,—such was the discordant and wrangling spirit of the orientals,—St. Gregory's opinion was overruled; and a virtuous priest of Antioch, called

Flavian, who had been the chief support of orthodoxy in that city during the Arian persecution, was appointed to succeed St. Meletius. The pope and western bishops, who had always rejected the communion of Meletius, refused to acknowledge Flavian, and continued in the communion of Paulinus.

The points of faith which came under deliberation were the new form of Arianism adopted by the Macedonians,—who rejected the Consubstantiality of the Son and the Divinity of the Holy Ghost,—and the errors of Apollinaris and other heretics. The council, after pronouncing anathema against all these heretics, remodelled the Nicene Creed, by adding several expressions more explicitly declarative of the Catholic faith on the contested points. The Nicene Creed thus remodelled is what we repeat in the Mass, except that, with respect to the procession of the Holy Ghost, the words “Filioque” were afterwards added by the Latin Church.

Of the canons of discipline of this council, the third, which has given rise to so many disputes, declares the bishop of Constantinople the next in rank to that of Rome.

Before the conclusion of the council, St. Gregory of Nazianzum left Constantinople and retired to Cappadocia.

Theodosius, at the request of the council, published an edict by which he again commanded that all churches throughout his dominions should be surrendered to the Catholics. (*Till. vol. vi. page 523. and vol. ix. page 489 &c.*)

3. Council of Aquileia.

A numerous council of all the west, except Spain, was this year held at Aquileia, in which were deposed Palladius and Secundianus, bishops of some part of Illyricum, and the only prelates in the whole western empire who still adhered to Arianism. Valerian bishop of Aquileia presided in this council; but St. Ambrose had the chief management of its proceedings. (*Till. vol. x. page 128 &c.*)

A. D. 382. Councils of Rome and Constantinople.—St. Jerome goes to Rome.

Pope Damasus, this year, assembled a numerous council at Rome, at which St. Ambrose was present. It was intended that this should have been œcumenical, and, for this reason, the oriental prelates were invited to it. But these bishops excused themselves on account of the unsettled state of their churches. The only oriental bishops who attended the council were Paulinus, patriarch of Antioch, and St. Epiphanius archbishop of Salamis. All we know of the acts of this council is, that it rejected the communion of Flavian, and of Diodorus of Tarsus and Acacius of Bœrea who had consecrated him, and that it confirmed Paulinus in the see of Antioch.

St. Jerome accompanied Paulinus and St. Epiphanius to Rome on this occasion, and became the secretary of pope Damasus.

A. D. 381. Athanaric king of the Visigoths gives himself up to Theodosius and goes to Constantinople, where he dies and has a most magnificent funeral.—The Goths submit to Theodosius.

Athanaric was long the most powerful of the Visigoth chieftains or judges, and was so implacable an enemy of the Romans, that he bound himself by oath never to set foot on their territory except in a hostile manner. He was a pagan, and, as we observed under the date of 372, had persecuted in a cruel manner his Christian subjects. When the Huns had driven the Goths from all their eastern possessions, Athanaric still preserved a territory beyond the Danube. Being despoiled of this territory about this time by Friigern, Saphrax, and Alatheus, he resolved, notwithstanding his oath, to throw himself under the protection of Theodosius, of whose virtue he had formed the highest opinion. He came, therefore, to Constantinople with such of his subjects as still adhered to him, and was received by Theodosius in the most gracious and honourable manner. Having surveyed the magnificent buildings of this city, its arsenals stored with warlike engines and weapons, its port crowded with ships of every nation &c. &c., he exclaimed in admiration, that the monarch of such a city must be the god of the world. When he had been at Constantinople about a month he died, and was buried by Theodosius with royal honours. This treatment of Athanaric by Theodosius had such an effect on his followers, that they offered themselves to defend the Danube against their countrymen; and, it so pleased the other Visigoths, that soon afterwards the whole nation submitted to him. (*Tillemont.*)

A. D. 382. Gratian orders the altar of victory to be removed from the senate house:—he annuls the privileges of the pagan priests and vestal virgins, and deprives them of their revenues.

There had stood in the senate house from the earliest times of Rome an altar of victory, on which the senators were accustomed to offer sacrifice. This altar was removed by the order of Constantius when he went to Rome, but was restored by Julian, and permitted to remain by Valentinian. Gratian about this time finally cleared the senate house of this abomination, which was a terrible nuisance to the Christian senators, and an occasion of idolatry to the pagan ones. He also confiscated the revenues of all the pagan priests and vestal virgins, and abolished the ample privileges they had hitherto enjoyed.

The pagan senators were grievously offended by these proceedings, and sent a deputation, at the head of which was the famous

Whilst the western bishops were assembled at Rome, those of the east again met at Constantinople, and confirmed the election of Flavian. (*Till. vol. x, page 147. &c.*)

A. D. 383.—1. Great conference at Constantinople.—St. Amphilochius prevails on Theodosius to forbid the assemblies of heretics. —Helvidius writes against the perpetual virginity of the Blessed Virgin Mary.

Theodosius, wearied with the clamours of the numerous heretics, gave orders this year that the bishops of every religion should assemble at Constantinople. The result of this motley council was the triumph of Catholicity: for, Theodosius, finding that the heretics had nothing solid to advance, and that they relied solely on their skill in disputation, ordered each party to give in their profession of faith in writing. This being done, he tore up every profession except those of the Catholics and Novatians, who, though divided in other points, were perfectly agreed on the doctrine of the Trinity. This decisive act of Theodosius filled all the heretics with confusion and dismay.

Soon after the conclusion of this council, St. Amphilochius, the holy and learned bishop of Iconium, petitioned Theodosius to forbid the assemblies of heretics: for, though they had been expelled from the public churches, they continued to meet in private buildings. The emperor was at first unwilling to grant his request; but at length he published an edict forbidding every kind of heretical meeting. (*See the details of this affair in Butler Nov. 23d. Fleury book xviii. chap. 27.*)

About this time, an obscure laic, called Helvidius, attempted to revive the exploded heresy of the Antidicomarionites, by writing a book against the perpetual virginity of the Blessed Virgin Mary. St. Jerome at first despised this miserable performance; but at length he indignantly refuted it.

2. Pope Damasus employs St. Jerome at Rome in various useful works.

On St. Jerome's arrival in Rome last year, St. Damasus employed him in drawing up his answers to the consultations which came in from the various churches. He also employed him, on occasion of the council which was held last year, in composing a profession of faith for such of the Apollinarists as wished to be reunited to the Church. The holy pope took the greatest pleasure in his company; on which occasions, the subject of conversation were always the difficulties arising from various passages of the holy scripture. He read with the greatest pleasure the works on the scripture which St. Jerome had already composed; and he took care to keep his abilities in constant play, by sending him fresh points for examination.

It was also at the request of pope Damasus, that St. Jerome

Symmachus, to complain of them: but the Christian senators sent a counter deputation; and Gratian dismissed Symmachus and his companions without giving them audience.

A. D. 383—1. Theodosius raises to the purple his son Arcadius.

Theodosius had several children by his wife Flaccilla. His eldest son, called Arcadius, was born in Spain whilst his father lived there in retirement. He was this year raised by Theodosius to the dignity of Augustus, being about six years old. He received for his preceptor the celebrated St. Arsenius, of whom more hereafter.

2. Maximus revolts in Britain against Gratian who is abandoned by his army and murdered at Lyons in Gaul.—Embassy of St. Ambrose to Maximus.

Maximus (Magnus Clemens) was probably a native of Spain, and according to some authors had been a servant of the elder Theodosius. Having risen by his merit to a high rank in the army, and being intrusted with the command of Britain by Gratian, he was prevailed on,—some authors say reluctantly, but more probably through his own intrigues,—to assume the imperial purple; and he immediately passed over into Gaul with a great army. Gratian, who was at this time in Italy, on receiving this news, immediately returned to Gaul: but he was abandoned by his army, and flying with a few horse towards Italy, was murdered at Lyons in Gaul on the 25th. of July this year. The circumstances of his death are variously related by the authors of those times.

Gratian was a most accomplished, religious, and amiable prince; and no emperor ever had more at heart the good of his people. He owed his ruin partly to his zeal for Christianity, partly to an imprudent abolishment of the privileges of the nobles, partly to his partiality towards his German soldiers, and partly to an excessive love of hunting, which often interfered with his more serious duties. He was in the twenty fifth year of his age, and had reigned, since the death of his father, seven years, nine months and eight days. Though he had been married twice he left no children.

As for Maximus, he was a Christian, and had pretensions to zeal for religion; but he was devoured by ambition; and, to gratify this passion, he hesitated not to commit the greatest crimes. His wife on the contrary was a most amiable and pious woman.

Maximus established his head quarters at Treves. and without opposition made himself master of Gaul, Spain and Britain,—the part of the empire, which Gratian had reserved for his own immediate command. He associated in the empire his son Victor, to whose name he added that of Flavius.

Justina, the mother of Valentinian II., who ruled his dominions in his name, was at Milan with her son, now twelve years of age, when she received the news of the revolt of Maximus, and of the death of Gratian. Terribly alarmed, and conjecturing with rea-

corrected the Latin version of the New Testament, and revised the Latin version of the psalms from the Greek text of the Septuagint.

3. St. Augustin goes to Rome:—his baptism in 387.—Death of St. Monica the same year.

About this time, the great St. Augustin made his first appearance in Rome. He was born in 354 at Tagaste in Numidia, and was the son of Patricius, a pagan, and of Monica, a most pious Catholic. From the latter he received, early, religious impressions; but these were in a great measure effaced during his education at Carthage, where he delivered himself up to voluptuousness, and had an illegitimate son called Adeodatus. As for religion, he for some time professed Manicheism; but discovering the absurdities of that system, he became a complete sceptic doubting on every religion. To avoid the zealous and pious importunities of his mother, and the glaring irregularities of the Carthaginian youth, he this year went privately to Rome, where Symmachus, then prefect of the city, received him most honourably, and soon afterwards sent him to Milan, as professor of Rhetoric. Here he fell in with St. Ambrose, and, being powerfully touched with the grace of God, became a most sincere convert, and was baptized by that saint in 387. St. Monica did not long survive this happy event, dying that same year at Ostia, on her way back to Carthage.

A. D. 384.—1. Pope St. Damasus dies on the iii. of the Ides of December, (11th.) after a pontificate of seventeen years, two months, and seventeen days.

St. Damasus was one of the most accomplished scholars of this age. He wrote elegantly both in verse and prose; and St. Jerome gives him a place amongst the ecclesiastical authors. But of his works only a few letters and some pieces in verse remain. (*Till. vol. viii. page 420. and Butler Dec. 11th.*)

2. St. Martin goes to the court of Maximus.

Soon after the usurpation of Maximus, St. Martin of Tours, in order to obtain the pardon of several persons who had been faithful to Gratian, went to the court of Maximus, who received him with the greatest honour. Being invited to dine with the tyrant, he reluctantly acquiesced, for the charitable purpose of obtaining his request. He extorted, also, from Maximus a promise, that Priscillian, who was then a prisoner at Treves, should not be put to death.

3. Priscillian and several of his associates are put to death in Gaul.

We observed under the date of 380, that Gratian revoked the decree he had passed against the Priscillianists. On the death of this emperor, Ithacius and Idacius recommenced the persecution; and Maximus summoned Priscillian, Instantius and the other heads of the party to appear before a council at Bourdeaux in Gaul. Instantius was deposed; but Priscillian appealed from the council to the emperor. Being conducted to Treves and there tried, he

son that Maximus would not be content with his present possessions, she sent for St. Ambrose, and placing her child in his arms, entreated him with tears to undertake an embassy to the tyrant in his favour. Though St. Ambrose knew that she hated him,—for she was a violent Arian,—yet he undertook the journey, and, arriving at Treves, pleaded the cause of young Valentinian before the tyrant. Maximus for some time was by no ways inclined to listen to him; but hearing that Theodosius was preparing to attack him, he at length consented to refrain from attempting any further conquests.

St. Ambrose remained at Treves during the whole of the winter, and had the courage to refuse his communion to the murderer of Gratian.

A. D. 384.—1. Maximus is acknowledged by Theodosius emperor of Gaul, Spain, and Britain.

Theodosius considering the general state of the empire, threatened on all sides by the barbarians, and exhausted by the late wars, thought it prudent to sacrifice to the common good his feelings of indignation against Maximus. Wherefore, on the arrival at his court of Maximus's head-chamberlain, sent by him as his ambassador, he agreed to acknowledge him emperor over the dominions which had been ruled by Gratian; and, accordingly, he ordered him to be proclaimed Augustus, and his image to be placed alongside of his own and those of his son Arcadius and of Valentinian II.

2. Sapor III., king of Persia, asks for peace.—Birth of Honorius and death of the empress Flaccilla.—Marriage of Theodosius.

The famous Sapor II., who had been king of Persia for seventy years, dying about the year 379, was succeeded by his son Artaxer, who reigned only four years and had for his successor his son Sapor III. This monarch, who only reigned one year, opened a negotiation for peace with Theodosius, which was not concluded till five years afterwards. (*Tillemont.*)

Theodosius had this year another son whom he called Honorius, and who afterwards divided the empire with his brother Arcadius. Flaccilla his virtuous consort died about this time, probably the following year; and, in 386, he married Galla, sister of Valentinian II.

was decapitated, together with his principal associates, contrary to the promise Maximus had made to St. Martin. This holy bishop, who had already left Treves, separated himself from the communion of Ithacius and Idacius.

A. D. 385.—1. St. Siricius is made pope on the day before the ides of June (14th.).

Ursicinus, not yet cured of his ambition, again attempted to ascend the pontifical throne on the death of St. Damasus: but the people of Rome rejected him; and Siricius, a native of Rome, was declared pope by acclamation. Valentinian II. fully approved of the election.

St. Siricius, soon after his installation, was consulted on various points of discipline by Himerius, bishop of Tarragona, and answered him by a letter, which is accounted the first of the authentic Decretals. (*See the details of this Decretal in Till. vol. x. page 358.*)

2. Persecution of St. Ambrose by the empress Justina.

The empress Justina, a furious Arian, was no sooner freed from her danger with respect to Maximus than, forgetful that she owed this happiness chiefly to St. Ambrose, she commenced a persecution against him, in consequence of his firmness in opposing the reestablishment of Arianism in Milan. This party was at this time ruled by a Scythian bishop called Mercurianus, who, being infamous for his crimes, had, to ingratiate himself with the Arians, assumed the name of Auxentius. Justina demanded in the name of Valentinian II. one of the public churches of Milan for this heretical pastor and his flock. St. Ambrose refused to grant her request; and the Catholics of Milan, forming the vast majority of its population, seconded the holy bishop, and showed themselves disposed to oppose violence to violence. For the details of this affair, we must refer our readers to Butler, Dec. 11th. and Tillemont &c. Suffice it here to say, that St. Ambrose triumphed, and that Justina with all her power was obliged to content herself with a private assembly.

3. Timothy of Alexandria dies, and is succeeded by Theophilus.

Timothy of Alexandria, dying this year, had for his successor Theophilus, who held that see twenty seven years. This bishop, so famous in the ecclesiastical history of the next century, was, first, a monk of Nitria, and, afterwards, held an important situation amongst the clergy of Alexandria. He was a man of great abilities, and well versed in the sciences both profane and ecclesiastical. Tillemont, from the writers of those times, and particularly from St. Isidore of Pelusium, represents him as violent, obstinate, avaricious, and ready on all occasions to make any sacrifice to his boundless pride. As an instance of his spirit, he relates that, during the civil war between Theodosius and Maximus,

he sent rich presents to Rome by one of the Egyptian monks, instructing him to give them to him of the two who should come off victorious.

A. D. 386.—1. Valentinian II. authorises the assemblies of those who profess the creed of Rimini.—St. Ambrose is again persecuted.—Maximus writes to Valentinian in favour of the Catholics.

Justina and Auxentius, defeated last year by St. Ambrose, returned to the charge in the beginning of the present year, when they induced Valentinian to publish a law authorising the assemblies of those who professed the faith of Rimini, and threatening with death all who should oppose its execution. Again Justina demanded a church, and again St. Ambrose resolutely refused her. Attempts were made to banish and kill him; but the people defended him, and the very soldiers were favourable to him and his cause. It was on this occasion, that, shut up with the people in the great church and contiguous buildings, he composed and caused to be sung hymns in honour of the Holy Trinity, and introduced into the western church the custom, already established in the east, of singing psalms in alternate choirs.

Whilst this persecution was raging, St. Ambrose had a revelation of the place where lay the bodies of SS. Gervasius and Protasius. On search being made, two gigantic skeletons were found, with the heads severed from the bodies, and with blood which appeared recent, though they had suffered in the reign of Nero, or, at the latest, in that of Domitian. Many splendid miracles were wrought on this occasion, which contributed to the conversion of the great St. Augustin who was then at Milan.

Justina at length desisted from the persecution, not from any love of justice, but from the fear of Maximus who wrote a strong letter to Valentinian in favour of the Catholics.

2. St. Cyril of Jerusalem dies.

St. Cyril, having governed the church of Jerusalem thirty five years in the midst of troubles and persecutions, went this year to receive the reward of his labours. The only works which we have of this saint are his letter to Constantius, giving an account of the miraculous cross which appeared over Jerusalem in 351, and his twenty three catechetical discourses.

St. Cyril was succeeded by John who had before been engaged in the monastic profession.

3. St. Chrysostom is ordained priest at Antioch by Flavian.

St. John Chrysostom was born of noble parents at Antioch in 344, and received his education in that city, having for his master of rhetoric the famous Libanius. For some time he lived in a desert; but, being obliged by sickness to return to Antioch, he was ordained deacon by St. Meletius in 381, and priest this year by Flavian.

A. D. 387.—1. Great sedition at Antioch.—Theodosius pardons the city at the intercession of Flavian its bishop.

In the beginning of this year, several public necessities obliged Theodosius to lay a new tribute on his subjects. This was no sooner published at Antioch, than violent and almost universal outcries were raised against it, which soon degenerated into an open sedition. The higher orders did not, indeed, take an active part in this sedition; but they took no measures to repress it, and even looked on with approbation. The populace, encouraged by this conduct of the nobles, proceeded to the utmost excesses. They vomited out execrations against the whole imperial family, and threw down and dragged through the streets the statues of Theodosius, of his late wife Flaccilla, of his two sons, and of his father. But this ebullition was of short duration: for, the governor having ordered a body of troops into the city, the people recovered from their frenzy, and fell into the utmost shame and dismay. Many were immediately apprehended and put to death; and so many fled from the city, that it was nearly abandoned. In this state of affairs, Flavian the holy bishop of Antioch, though now greatly advanced in years, undertook in the depth of winter a journey to Constantinople, to appease, if possible, the wrath of the emperor: and such was the effect of his divine eloquence, that Theodosius gave a full pardon to the guilty city, though he had already sent two commissioners to Antioch, with orders to proceed against the city with the utmost rigour. (*See an account of this memorable affair in Butler Jan. 29th. and most ample details in Till. Hist. des Emps. vol. v. page 262.*)

2. St. Ambrose goes on another embassy to Maximus.—The latter seizes the dominions of Valentinian, who flies with his mother to the court of Theodosius.

Justina, beginning to feel some alarms respecting the intentions of Maximus, again applied to St. Ambrose to avert the danger. Returning, therefore, in a true Christian spirit, good for evil, he again undertook an embassy to Treves. The apparent object of this embassy was to request the delivery of the body of Gratian; but its principal design was to sound the dispositions of Maximus, and, if possible, to prevent any attempts on the dominions of Valentinian. Maximus absolutely refused to surrender the body; and, irritated, as he pretended, at the refusal of St. Ambrose to communicate with the Ithacian bishops, he ordered him to leave Treves, and even threatened his life. St. Ambrose, on his return, gave warning to Justina and her son respecting the hostile intentions of Maximus, and advised them to make preparations for defence.

Valentinian, in consequence of St. Ambrose's report, sent another ambassador to Maximus. This emperor, the better to conceal his real design, received this ambassador in the most gracious manner,

assured him of his pacific intentions, loaded him on his return with presents, and ordered him to be escorted across the Alps by a considerable body of soldiers. Maximus did this, apparently, by way of honouring the ambassador; but his real design was by these means to get possession of the Alps; and, accordingly, he immediately marched with a large army in the direction of Italy. Valentinian and his mother were taken completely by surprise: for Maximus, advancing with the utmost rapidity, appeared in the plains of Lombardy, laying every thing waste with fire and sword, before the court of Valentinian was aware of its danger. Justina and her son fled with the utmost precipitation, and through a thousand dangers reached Thessalonica, where Theodosius soon afterwards arrived, and took them under his protection. (*Till. Hist. des Emps. vol. v. page 283.*)

A. D. 388. Rupture between Theodosius and Maximus.—Pious manner in which Theodosius prepares for the war.—Maximus is defeated and put to death:—his son Victor also perishes.—Theodosius establishes Valentinian in the whole western empire.

Theodosius could no longer tolerate the murderer of his friend and benefactor Gratian, who now attempted to extirpate the whole family of that excellent emperor. He prepared, therefore, for war: but, knowing that success must come from God alone, he in the first place brought Valentinian to the profession of the true faith,—which he effected without difficulty in the docile and virtuous youth,—and, in the next place recommended his cause to the great John of Lycopolis, celebrated at that time for his miracles and prophecies. The holy solitary assured him that he would come off victorious.

Maximus, who by this time had taken possession of the whole western empire, brought into the field an army infinitely superior to that of Theodosius; and, fixing his head quarters at Aquileia, he committed to two very able generals the chief management of the war. Theodosius attacked each of these generals in succession, one near Siscia, in Higher Pannonia, the other near Petavia in the same province, and entirely defeated them,—both generals falling in the actions. Maximus, who had advanced into Pannonia, though he was not present in either battle, now shut himself up in Aquileia. This place was taken without resistance by the troops of Theodosius; and Maximus, stripped of his imperial robes, was brought,—his hands bound, his feet bare,—to the presence of Theodosius. This pious emperor appeared moved by compassion at his fallen condition; which being perceived by the officers, they hurried Maximus out of his sight, and struck off his head on the 28th of July, within three days of the time in which five years before he had ordered the murder of Gratian. Androgathius, who is generally supposed to have been the murderer of Gratian, on hearing the fate of Maximus, threw himself into the sea and was

A. D. 388. Paulinus of Antioch dies, having previously ordained as his successor the priest Evagrius.

Paulinus, one of the bishops of Antioch, died about this time: but, instead of endeavouring to put an end to the unhappy schism, he concurred to its duration by ordaining before his death a priest called Evagrius to succeed him. He alone ordained him, and thus violated several canons. For not only was a bishop forbidden to ordain his successor, but the canons required that all the bishops of the province should be invited to come to the ordination, and that at least three should be present. Thus the ordination of Evagrius was rejected as irregular. But that of Flavian was equally so; for he and all the clergy of Antioch had sworn not to give a successor to Meletius; and yet he had accepted the bishopric. The western Church communicated with Evagrius.

A. D. 389. Theodosius makes vigorous efforts to abolish idolatry in every part of the empire.—Destruction of the temples in Egypt, Syria, &c., and particularly of the famous temple of Serapis at Alexandria.—Condemnation and deposition of Ithacius.

Theodosius, in gratitude to God for his visible protection, resolved to employ his power in putting down idolatry, which still prevailed too much in the Roman empire. After the defeat of Maximus, he entered Rome in triumph, and employed the three months, in which he resided in that capital, principally in taking measures to promote the aforesaid object. Many of the most illustrious families in the capital had, down to this period, adhered pertinaciously to the superstitions of their forefathers: but so zealous were the exertions of Theodosius, though entirely free from violence, with these families, that several of them embraced Christianity, and a great number of other pagans followed their example. Every pagan altar was overturned, and the temples were either shut up or wholly demolished, so that at length Rome became a Christian city.

But no where was the triumph of Christianity over paganism so remarkable as in Egypt,—that cradle of idolatry, its principal haunt in all ages, and now its ultimate refuge. Theodosius committed the task of giving it its death blow in that country to Theophilus, the bishop of Alexandria, a man eminently qualified for the work by his zeal and abilities, though in several other respects, as we observed in 385; any thing but a saint. There stood on an artificial eminence in that part of Alexandria which was called Rachothis, one of the finest temples in the world, dedicated to the god Serapis, who from the remotest ages of antiquity had been revered by the Egyptians as their principal deity. The statue of the god was enormous, touching with his hands each side of the temple; and there was amongst the people a notion that any insult offered to it would be followed by the destruction of the world. Theophilus, accompanied by the governor of Alexandria, entered the

drowned. Victor, the son of Maximus, who had been left by his father in Gaul, was seized by Arbogastes, despatched into Gaul by Theodosius immediately after his victory, and killed by his orders a few days after the death of his father. Theodosius, having put to death two or three other persons, proclaimed a general amnesty, contenting himself with deposing the officers appointed by Maximus, and with abolishing several of his unpopular laws. He provided handsomely for his mother and daughters. Maximus's pious wife seems to have died before his fall.

Theodosius not only reestablished Valentinian in the dominions usurped by Maximus, but made over to him all that had belonged to Gratian; and, as the impious Justina died about this time, he took care that the Catholic religion should alone prevail in all the empire. (*Tillemont ut supra.*)

A. D. 389. Theodosius clears Rome of several disorders.

Theodosius, having entered Rome in triumph after the defeat of Maximus, and remained there three months, employed himself not only in endeavouring to destroy idolatry, but in removing several scandalous disorders. There were in the city certain great buildings, in which was manufactured the bread intended for public distribution. The work necessary for the preparation of this bread, consisting, partly, in crushing the corn with grinding stones, was attached to certain families, under the title of servitude, and also to minor criminals. As the number of workmen was continually on the decrease, the Undertakers of the bread concern had recourse to a criminal and barbarous expedient to supply themselves with hands. At the sides of their bakehouses they constructed taverns, where lewd women attracted passengers into them; and in the floors of these taverns they had trapdoors, communicating with subterraneous caverns in which were the grinding stones. Those who had been allured into these places of debauch, suddenly falling through the trapdoors into the gloomy prisons below, were there detained, and condemned to turn the grinding stones during the remainder of their lives. This cruel cheat, known only to those employed in its execution, had existed for many years; and a great number of persons, particularly strangers, had disappeared in this manner. At length, one of Theodosius's soldiers, having been thus entrapped, drew his poignard, and, killing several of the keepers, forced the others to let him out of the dungeon. Theodosius being informed of this infamous practice, punished severely the Undertakers, destroyed the taverns, and made a regulation for providing these places with workmen in a legal manner.

Theodosius, also, abolished the custom of confining in brothels women convicted of adultery, who were thus forced into new crimes in punishment of their former ones. He severely punished these women in other ways.

temple and ordered this statue to be broken. The very Christians were afraid to execute this order, till a soldier, less superstitious than the rest, boldly struck its knee with a hatchet; and, as no punishment ensued, others fell on the monster and speedily hewed it to pieces. The temple, also, except its foundations, was entirely demolished. Theophilus executed the same severity on another celebrated temple of Serapis at Canopus, a dissolute town twelve miles from Alexandria; and the other bishops of Egypt, following his orders and example, destroyed the idols and temples throughout all that country. The destruction of these temples laid open to public view the various artifices by which the pagan priests had deceived the people, and the numerous occult abominations that were accustomed to be practised in them.

In Syria, also, and in all other parts of the empire, the bishops, encouraged by Theodosius, destroyed the pagan temples, and broke in pieces the objects of idolatrous worship.

But the pagans did not look quietly on whilst their temples were destroyed, and their infamous mysteries displayed to the world. At Alexandria, when Theophilus first began to execute his commission, they rose in arms, headed by a philosopher called Olympius, and, having killed a great number of Christians in the streets, made themselves strong in the temple of Serapis, where they put to cruel deaths such of their prisoners as refused to sacrifice to the idol. The governor ordered the place to be besieged, and sent to Theodosius for instructions. The emperor, in honour of the martyrs who had fallen in the place, sent a full pardon to the rebels, which act of clemency quite won them over; and thus the disorder terminated without any further effusion of blood.

About this time Ithacius, who had been so active under Maximus in bringing the Priscillianists to punishment, was deposed in a council at Turin, and banished by Theodosius. (*Till. Hist. des Emps. vol. v. page 304 &c. Hist. Eccl. vol. viii. page 515.*)

A. D. 390.—1. Massacre at Thessalonica.—Theodosius does public penance.

A celebrated charioteer at Thessalonica having been imprisoned by Botheric the governor for attempting an unnatural crime, the people, on occasion of the celebration of games, demanded his release and, meeting with a refusal, broke out into an open sedition and killed Botheric and several other officers. Theodosius, who was then at Milan, and was of a choleric disposition, on receiving this news, flew into a violent rage, and, at the instigation of his courtiers, gave orders for the massacre of 7,000 of the Thessalonians, without any distinction between innocent and guilty; and these orders were carried into rigorous execution. St. Ambrose, in consequence of this inhuman action, forbade Theodosius to enter the church till he had done public penance for his crime. The emperor humbly submitted to this severe injunction, and for nine

months bewailed his sin, taking his stand, divested of his imperial robes, amongst the public penitents. St. Ambrose at length consented to abbreviate the term prescribed by the canons in similar cases, and, on certain conditions, admitted him to absolution and communion. One of these conditions was, that he should make a law ordaining that the sentences of death and confiscation should not be published till thirty days after they had been pronounced.

2. The heresies of Jovinian and the Messalians.

Tillemont remarks that, down to this period, every heresy had taken its rise amongst the imaginative, subtle, and changeable inhabitants of the eastern countries, and that Jovinian was the first who disgraced the western Church by novel doctrines. He was a native of Italy, and by profession a monk. For a good while he led an austere life, but afterwards reduced to practice his own loose maxims of morality. He taught, amongst other errors, that the state of virginity is not more perfect than that of marriage; that all sins are equal, and that there will be no distinction of merits in heaven; that those who are baptized cannot sin; and that abstinence and mortification are not of more utility than sensual enjoyments. He also taught, that the Blessed Virgin had children after the birth of Christ.

This heretic was condemned by St. Ambrose at Milan, where he had been a monk, and by St. Siricius at Rome, where he had endeavoured to spread his doctrines. St. Jerome wrote against him with merited severity. (*Till. vol. x. page 226.*)

About this time, also, appeared in the east the heretics called in the Persian language Messalians, and in Greek Euchites, or Prayers, who reduced the whole practice of religion to prayer alone, and condemned manual labour as contrary to the Gospel. Their fundamental dogma was, that every person inherits from his ancestors a demon, who is the cause of all his irregularities; that baptism curtails, indeed, the power of this demon, but that prayer alone expels him; and that, when he is once gone, mortification of the body and the restraints of concupiscence are no longer necessary. Besides these, they taught many other gross and ridiculous errors. Their grand leader and teacher was Sabas, who had made himself an eunuch. They were condemned, about this time, by a synod at Antioch, and expelled by Flavian from Syria and the adjacent countries.

3. St. Arsenius retires from the world.

St. Arsenius was born at Rome of a noble family, and, being raised to the deaconship in that church, and being eminent for virtue and learning, was chosen by pope Damasus to be the preceptor of the two sons of Theodosius who had requested him to send him a person qualified for that office. Having offended Arcadius, who threatened his life, he privately withdrew, about this time, to the desert of Scetè, where he lay concealed till after the death of

Theodosius, and where he remained till the end of his life, in the practice of the most heroic sanctity. (*Till. vol. xiv. page 676.*)

A. D. 391. Great council of Capua.—St. Augustin is made priest.

Theodosius, during his abode in Italy after the defeat of Maximus, was strongly solicited by the western bishops to put an end to the schism of Antioch, by obliging the two rival bishops to submit their cause to a council of the west. On his consenting to this proposal and ordering Flavian and Evagrius to repair to Italy, a very numerous council was held this year at Capua, over which pope Siricius presided by his deputies. Evagrius was present; but Flavian found means to evade the emperor's orders, and thus the council was unable to decide the controversy. However, in order to restore peace as far as possible, the fathers of the council declared that they would communicate with all the eastern bishops, whether of the communion of Flavian or of Evagrius, who should hold sound Catholic doctrines; and, as for the controversy between the two bishops of Antioch, they referred its decision to Theophilus and the Egyptian bishops, provided their determination should be approved of by the Roman pontiff. (*Till. vol. x. pages 334, 338.*)

This year the great St. Augustin was ordained priest at Hippo by Valerius its bishop, and appointed by him to preach the word of God to the people, which commission he executed with the utmost zeal and success.

A. D. 392.—1. Death of Evagrius one of the bishops of Antioch.

About this time died Evagrius one of the bishops of Antioch; and though his adherents were prevented from appointing a successor, yet they refused to acknowledge Flavian, and continued to hold their assemblies apart. Theophilus of Alexandria, in execution of his commission from the council of Capua, summoned Flavian to appear before an Egyptian council, but he refused to obey the summons; and the schism continued till the episcopacy of Alexander in 414 or 415. (*Tillemont.*)

2. St. Sulpicius Severus retires from the world.

St. Sulpicius Severus was born of an illustrious family in Aquitain. Having received an excellent education, he for some time pleaded at the bar, and was accounted the most eloquent orator of that age. He married a lady of rank and fortune; but soon afterwards was deprived of her by death. This event greatly weaned his affections from the world; and he determined to give up all his worldly employments, and to dedicate himself entirely to the service of God. He retired to a small cottage on his ample patrimony in Aquitain; and, living on pulse and herbs, he employed all his revenues in works of charity. He became a disciple of the great St. Martin, and probably was raised to the priesthood.

A. D. 391. Theodosius returns to Constantinople:—some of his laws.

Theodosius, having remained in Italy three years to give stability to the throne of Valentinian II., returned about this time to Constantinople. Before he reached that city, he undertook in person an expedition against numerous bands of robbers, composed principally of barbarians who had served under Maximus, and who, after his defeat and the retreat of Theodosius, greatly infested Macedonia and the neighbouring provinces. He pursued these banditti into their various recesses, and nearly exterminated them. Valentinian was left by himself in Italy, in full possession of all the western empire. His mother Justina had died in 388; and therefore, he was at full liberty to establish in his dominions the Catholic religion, which, as we observed above, he had cordially embraced even before the fall of Maximus.

Theodosius published a law this year by which he forbade pagan sacrifices under pain of death. By another law he declared incapable of giving or receiving any thing by will, and of standing witnesses, all those who should relapse into idolatry after baptism. By a third law, he gave liberty without ransom to all such children as their fathers had been obliged by poverty to sell and abandon to servitude. (*Till. Hist. des Emps. vol. v. page 340.*)

A. D. 392. Valentinian II. is strangled in Gaul by the orders of count Argobastes.—Eugenius is proclaimed emperor.

A Frank called Argobastes, who had been expelled from his country by some of the Frank chieftains, had been received in Gaul into the Roman service, and had shown such fidelity, bravery and military talents, that he was promoted by Gratian to the dignity of count, and sent by him with a body of troops to the assistance of Valens in the Gothic war. After the defeat of Maximus, to which he had greatly contributed, he executed with success, as we observed in 388, the commission given him by Theodosius of recovering Gaul; and, on the retreat of Theodosius from Italy last year, he was left by him as one of the principal supports of Valentinian. But he quite abused his power: for, having by his liberality won over the army, he became the master instead of the assistant of the young emperor, so that without his sanction no imperial order could be carried into execution. Valentinian, who had been obliged to go into Gaul by the state of affairs in that province, did not conceal from Argobastes his resentment at such conduct; and he repeatedly wrote to Theodosius to beg him to come to his assistance. Argobastes, therefore, sensible that he could not long maintain his ascendancy, if Valentinian continued to live, began to take secret measures for his destruction.

The young emperor was still a catechumen; but having the

3. St. Augustin confounds Fortunatus the Manichean.

Fortunatus was a priest of the Manicheans who, being a man of abilities, had seduced many into his system, and lived in the midst of his disciples at Hippo. St. Augustin, who was now a priest, was urged by the Catholics and the Donatists themselves to challenge this man to a public disputation. Fortunatus was very unwilling to meet so redoubtable an adversary, with whose talents he was acquainted when St. Augustin belonged to that sect, but he was ashamed to refuse. The conference, therefore, was held, and lasted two days. The result was, that St. Augustin quite nonplussed the Manichean, who left Hippo soon afterwards.

4. Theodosius consults St. John of Egypt concerning the war with Eugenius:—he prepares himself for the war by acts of religion.

Theodosius, having learnt the tragic end of his brother-in-law Valentinian II., murdered on the 15th. of May this year at Vienne in Gaul by the contrivance of Argobastes and Eugenius, was fired with indignation at the crime of these villains. But, aware of the abilities of Argobastes, and of the powerful army he could bring into the field, he would not declare war till he ascertained that such was the will of heaven. He, therefore, despatched to Egypt the eunuch Eutropius, (famous afterwards under Arcadius,) with orders either to bring St. John of Egypt to him, or at least to consult him as to the propriety and event of the war. The holy anchorite refused to leave his cell: but he bade Eutropius assure his master, that he would be victorious, though not without much bloodshed; and, he added, that the good emperor would not long survive his victory. Theodosius, on receiving this answer, resolved on war; but he prepared for it more by exercises of piety than by any other means. (*Till. Hist. des Emps. vol. vi. page 361.*)

A. D. 393.—1. Great council of Hippo.

A general council of all Africa was held at Hippo this year on the 8th. of October, at which Aurelius of Carthage presided. This council decreed, that the bishop of Carthage should every year give notice to the other bishops of the day on which Easter was to be celebrated: it also decreed, that the bishops of Africa should assemble in council every year, sometimes at Carthage, and sometimes in other cities. We have only fragments of the canons of this council.

2. St. John of Lycopolis dies about this time.

There were few, if any, amongst the holy solitaries of Egypt so famed for miracles and prophecies as St. John of Lycopolis. He followed, originally, a mechanical trade, but retired from the world at the age of twenty. When he was forty years old, he shut himself up in a small cell on the summit of a rock near Lycopolis, a small town in upper Egypt on the left bank of the Nile about 260 miles south of Alexandria. Here he lived till the age of ninety, conversing with God alone five days of the week, and on the other

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strongest desire of baptism, and wishing to receive that sacrament from the hands of St. Ambrose whom he loved as his father, he wrote him a pressing letter to induce him to come to Gaul for that purpose. The saint was already on his journey, when Argobastes caused Valentinian to be strangled, as he was amusing himself after dinner on the banks of the Rhine. This happened on the 15th. of May the eve of Pentecost, Valentinian being twenty years of age, and having borne the title of emperor nearly seventeen years. His body was conveyed to Milan, where it was buried in the tomb of Gratian, and where St. Ambrose pronounced his funeral oration, in which he expressed his firm persuasion, that he was saved, and that his ardent desire of baptism had supplied its place.

Valentinian II. was according to all authors the very model of princes, uniting in his person every quality of body, heart, and mind which can be required in a sovereign; and the whole empire lamented his fall with unfeigned sorrow, as the greatest calamity which could have befallen it.

Argobastes, not venturing to assume the title of Augustus, caused a creature of his own called Eugenius to be raised to that dignity. This man had been a grammarian and teacher of rhetoric, but, going to court, had obtained through the favour of Argobastes the situation of secretary to the emperor. He was a mere tool in the hands of Argobastes, who ruled despotically under his name. Soon after his election, he sent ambassadors to Theodosius, who received them with apparent kindness, and dismissed them with rich presents. But this conduct of Theodosius was merely to gain time; for he was determined not to suffer the atrocious crime of these men to go unpunished.

A. D. 393. Theodosius declares his son Honorius Augustus:—he prepares for war against Eugenius, who takes possession of Italy and nearly all the western empire.

In January this year, Theodosius raised to the dignity of Augustus his son Honorius, who was at this time nine years of age. He spent the remainder of the year in making preparations for the war with Eugenius.

Argobastes had began to make remote preparations for war immediately after the death of Valentinian. Sensible that he would be attacked, he made it his first care to secure the frontiers of Gaul before he advanced into Italy. For this purpose, he entered Germany, and not only forced all the neighbouring nations to submit and make peace with Eugenius, but also obliged them to supply him with numerous forces for the impending war.

This year Eugenius and he, at the head of a most numerous army, crossed the Alps, and took possession of Italy and of all the western empire except Africa, where count Gildon refused to join either of the parties. Eugenius, though a Christian, yet, to conciliate

two giving instructions and answers through a window to the numerous persons who visited him from every part of the world. No female was ever allowed to approach his dwelling. He departed to our Lord either this or the following year. (*Till. vol. x. page 9. and Butler March 27th.*)

A. D. 394. Miraculous victory of Theodosius over Eugenius.

Though Theodosius, when he entered on the war with Eugenius, did not neglect human means, yet his chief dependence was on the assistance of heaven. Hence, having suffered a partial defeat in the first day's battle, he was by no means discouraged. The night subsequent to this action he spent in prayer, and poured out so many tears to the most High, that his garments were bedewed with them. Falling asleep towards the dawn of day, he seemed to see two persons clothed in dazzling white, and mounted on white horses, who told him that they were the Apostles John and Philip, and bade him to go courageously to battle, promising to be his assistants. A common soldier had exactly the same vision, which, being reported to Theodosius, confirmed him in the persuasion that his dream had been from God. At the break of day, he put on his armour, signed himself with the sign of the cross, and causing his soldiers to do the same, marched boldly towards the enemy. At this moment, he perceived a large body of the enemy's forces, which had thrown itself during the night under count Arbitrion on his rear, and threatened to surround him. He instantly fell on his knees, and again had recourse to prayer, when unexpectedly, count Arbitrion joined him with all his party. As his men marched but slowly through the difficult defiles of the mountains, and thus gave leisure to the enemy to make every preparation to receive them, Theodosius, leaping from his horse, put himself on foot at their head, and, crying out, "Where is the God of Theodosius," advanced singly against the enemy. When the armies were on the point of engaging, the air was suddenly darkened, as if by an eclipse; and a furious wind began to blow directly on the enemy, driving back their darts against themselves, and giving double force and velocity to those of the soldiers of Theodosius. Disorder and despair now spread in the enemy's ranks. Many fled; but the far greater part, laying down their arms, implored and obtained the mercy of the victor.

A. D. 395. St. Augustin is made bishop of Hippo.

Valerius, bishop of Hippo, broken down by age and infirmities, obtained leave from Aurelius of Carthage, that St. Augustin should be promoted to the episcopacy, as his coadjutor; and, accordingly, he was consecrated by Megalus the primate of Numidia. As the eighth canon of the council of Nice seems to forbid any church to have two bishops at the same time, St. Augustin afterwards judged his ordination somewhat irregular; though at the time, neither he nor Valerius were aware of this circumstance. (*Tillemont.*)

the pagans, consented to the restitution of the altar of victory in the senate house of Rome, and to the renewal of pagan sacrifices. This was entirely in accordance with the feelings of Argobastes who was an avowed pagan.

A. D. 394. Death of the empress Galla.—Defeat and death of Eugenius and Argobastes.

In the spring of this year, the empress Galla died of childbirth, and her offspring did not survive her. After a few days of mourning, Theodosius put himself at the head of his army, and advanced towards Italy, leaving Rufinus, the prefect of the pretorium, in charge of Arcadius and of public affairs. Having forced the passages of the Julian Alps, he attacked the enemy in the plains of Aquileia, but was worsted in the first day's battle. Returning to the charge on the following morning, he perceived that a large body of men, under the command of count Arbitrion, had turned his position during the night, and was ready to fall on his rear. But Divine Providence interfered: count Arbitrion, on condition of retaining his rank, joined him with all his forces. Encouraged by this accession, but still incomparably inferior in number to the forces of Eugenius, the army of Theodosius boldly advanced against the enemy. When the armies were on the point of engaging, suddenly, the heavens were overclouded, and a furious wind began to blow from the east, which blinding Eugenius's men with clouds of dust, and driving back their darts on themselves, occasioned their total overthrow. Many fled; but the far greater part laid down their arms, and were allowed by Theodosius to join his army. Eugenius was brought prisoner by his own men to Theodosius, and put to death by them. Argobastes, after wandering a few days in the mountains, slew himself. This memorable battle took place on the 6th. of September, near a river called Frigidus, about twelve miles northeast of Aquileia.

Theodosius made a most clement use of his victory. He freely pardoned all those who had been engaged against him, and allowed the widows and children of the slain to enjoy the property of their husbands or fathers.

Soon after the battle, he sent for his son Honorius, and in his company entered Milan, where he declared him emperor of the west. **A. D. 395.—1. Death of Theodosius:—his character:—**Authors who flourished in his reign.

Theodosius did not long survive his victory over Eugenius. The excessive fatigues of the late campaign quite broke down his robust constitution, and brought on a dropsy, of which he died soon after his arrival at Milan, on the 17th. of January, aged fifty, and having reigned sixteen years. Before his death, he appointed as principal minister, chief general, and guide to the young emperor Honorius, the famous Stilicon of whom more hereafter.

Theodosius, to whom history assigns the title of Great, merited that honour more justly than Constantine himself; for he possessed all the great qualities of that emperor, with fewer defects. To comprise his character in a few words, he was a consummate general and statesman and, with the exception of the massacre of Thessalonica, displayed habitually the virtues of a true Christian. (*See his character fully drawn by Tillemont Hist. des Emps. vol. v. page 390.*)

The principal authors who flourished in this reign were Symmachus, Themistius, and Eunapius.

Symmachus was a noble Roman, famed for his eloquence. He was ardently attached to paganism, and several times solicited Theodosius to restore the altar of victory. Theodosius, notwithstanding this disposition, greatly esteemed him, and appointed him prefect of Rome. There are extant ten books of his letters, written in good Latinity.

Themistius was a celebrated philosopher of Paphlagonia, who taught philosophy at Constantinople with great applause, and was made senator and prefect of that city. He was a pagan, but professed no hostility to the Christian religion. We have thirty three discourses by him in Greek, which are greatly admired.

Eunapius was a sophist and physician, born at Sardis in Lydia. The only work by him which has come down to us is the lives of the philosophers of his time, a work, written with elegance and precision, but full of bitterness towards Christianity. (*Till. ut supra, page 407.*)

2. Arcadius and Honorius commence their unfortunate reigns.—A short account of Rufinus, Stilicon and Alaric.

The sons of Theodosius were orthodox Catholics and friends of religion; in other respects they were quite unfit to reign. Hence the decline of the Roman empire is, properly speaking, dated from this period. Arcadius was at this time eighteen years of age, Honorius eleven.

Rufinus, under whose tutorage Theodosius had placed Arcadius, was of Gaulish origin. Having come to the court of Constantinople, he gained the esteem and confidence of Theodosius, who raised him to the highest honours. He was a Christian, and made great show of piety; but under this mask he concealed cruelty, avarice, and unbounded ambition.

Stilicon, the minister of Honorius, was the son of a Vandal, who had obtained a considerable rank in the Roman service. He had eminent military talents, and was so much esteemed by Theodosius, whom he had followed in all his campaigns, that he gave him for wife his favourite niece and adopted daughter Sirene.

Another person, who now came prominent on the stage was Alaric, a Goth, of one of the noblest families of that nation. He had great military talents; and having joined his countrymen in

submitting to Theodosius in 381, he learnt the military art under that great commander.

3. Marriage of Arcadius with Eudoxia.—Invasion of Asia by the Huns, and of Macedonia by Alaric.—Death of Rufinus.

Rufinus, to strengthen himself against Stilicon, who, he knew, was his enemy, attempted to effect a marriage between his daughter and Arcadius; but an eunuch called Eutropius, who was beginning to acquire that ascendancy over Arcadius which afterwards rendered him so famous, dissuaded the emperor from this match, and induced him to espouse Eudoxia, a native of Gaul, and the daughter of a famous general called Bauton. Rufinus, irritated by this disappointment, took the desperate resolution of throwing the whole empire into confusion, in the hopes of preventing Stilicon from attacking him, and of promoting his own ambitious views. For this purpose, he invited the Huns to invade Asia, and secretly negotiated with Alaric (who was discontented at not receiving, as he imagined, the due recompense of his services,) to make an irruption at the head of the Goths into Greece and Macedonia. Accordingly, Asia and the Illyrian provinces were desolated by the barbarians. Stilicon marched to the relief of Greece at the head of the army which had vanquished Eugenius; but when he was on the point of attacking the Gothic camp in Thessaly, Arcadius, at the suggestion of Rufinus, sent orders to the eastern troops to repair immediately to Constantinople; and thus the Goths were delivered from the ruin which impended on them. Over the eastern troops who marched to Constantinople, Stilicon placed a Goth called Gainas with orders to put Rufinus to death. This minister, far from suspecting any evil from these troops, on the contrary, flattered himself that he should easily induce them to proclaim him emperor conjointly with Arcadius, and he had succeeded by bribes in gaining over some of the officers to his design. Wherefore, on the approach of the troops to Constantinople, he boldly went out with Arcadius to meet them: but when he thought that he was on the point of gaining his object, Gainas caused his men gradually to close round him, and he was immediately cut in pieces.

On the death of Rufinus, Eutropius, the forementioned eunuch, became the prime minister of Arcadius. This man, a native of Armenia and now advanced in years, had long been a slave of the lowest description, and of an infamous character. Being at length purchased by an officer called Abundantius, he was emancipated by him and introduced into the palace, where by cunning and hypocrisy he contrived to gain the esteem of Theodosius. His character came out in full view during his administration under Arcadius, and he merited by his avarice and extortions the execration of the whole empire.

A. D. 396.—1. Laws of Arcadius in favour of religion.

"If Arcadius, says Tillemont, had nothing either in body or mind worthy of the great Theodosius, he, however, inherited from him the profession of the Catholic faith, and joyfully confirmed his laws in favour of the Church, adding new ones of his own."

By a law, published last year, heretics were forbidden to assemble either publicly or privately, and to assume the title of bishop or of any other ecclesiastical dignity. He commanded strict search to be made to see, whether any heretic was to be found amongst the minor officers of his palace, and ordered that, if such were found, they should not only be dismissed from his service, but be banished from the city.

2. Council of Laodicea.

The precise time in which this celebrated council was held is quite uncertain. Baronius places it before the council of Nice; De Marca and Tillemont between 341 and 381; others, in fine, about the present year.

This council edited sixty canons of discipline, respected by all antiquity. In the thirtieth canon is a catalogue of the books of the Holy Scriptures, as then considered canonical by many of the churches of Asia. In this catalogue are left out the Apocalypse of St. John, and the books of Judith, Tobias, Wisdom, Ecclesiasticus, and the Machabees.

A. D. 397.—1. Death of St. Ambrose.

This year St. Ambrose finished his glorious course. He died about midnight before Holy Saturday, being fifty seven years old, and having been bishop twenty two years and four months. Antiquity with one common consent has ever ranked him amongst the four great doctors of the Latin Church. His works are very numerous, and form two volumes folio in the Benedictine edition.

2. Council of Carthage.

On the 28th. of August this year was assembled a council at Carthage, which is considered the III. of that city. St. Augustine was present, and Aurelius of Carthage presided. We have fifty canons of this council, all relating to discipline. At the end of this council, there is a catalogue of the Holy Scriptures, exactly similar to that which the Catholic Church adopted in the council of Trent. (*Till. vol. xiii. page 302. and Fleury lib. xx. cap. 26.*)

3. St. Martin of Tours and Nectarius of Constantinople die.

St. Martin of Tours, who was probably the most famous bishop that ever adorned the Gallican church, died, it is generally supposed, this year, at the age of eighty one, and after an episcopacy of twenty five years and four months. His disciple St. Sulpicius Severus has written his life, "uniting in it," says Feller, "the purity and elegance of the Augustan age with the fidelity of history and the edification of Christian virtues." (*See Butler Nov. 11th.*)

This year, also, died Nectarius bishop of Constantinople.

A. D. 396. Alaric ravages Greece:—Stilicon defeats him but suffers him to escape.

Stilicon, after the departure, last year, of the eastern troops, returned to Italy; upon which, Alaric advanced to the straits of Thermopylæ, for the purpose of invading the other provinces of Greece. This pass lay at the southeastern extremity of a range of high mountains, which separated Thessaly from Græcia Propria, and had on its west the Sinus Maliacus (Gulf of Zeiton). The officer appointed to defend this important pass was Gerontius, who might easily have defied all the efforts of Alaric to get possession of it: but, having received secret orders from Eutropius to favour the Goths, he basely fled at the first appearance of Alaric, who thus poured his numerous forces into all Greece, and miserably laid it waste. He then passed with equal ease the Isthmus of Corinth, and subjected the Peloponnesus to the same misfortune. Stilicon again attempted to succour Greece; and, sailing with a powerful army from Ravenna, he landed in the Peloponnesus. Alaric, defeated in various encounters, fled before him till he reached Mount Pholoe in Arcadia, where he strongly entrenched himself. Stilicon here surrounded him, cut off his provisions and water, and had him at his mercy; but he suffered him after all to escape, either through negligence, or, as some authors think, through treachery. Alaric now carried his devastations into Epirus, and Stilicon returned to Italy.

A. D. 397. Revolt of Gildon in Africa.

Gildon was the brother of Firmus, who, in 372, revolted against the Romans; and he fought for the latter against his brother. About twelve years before the present time, he was raised by Valentinian II. to the dignity of count, and appointed commander-in-chief of all the Roman forces in Africa. To ensure his fidelity in case of a civil war, Theodosius gave in marriage to his daughter Salvina Nebrides the nephew of the empress. His conduct during his government was that of a voluptuous, avaricious, cruel and perfidious tyrant. In the civil war between Theodosius and Eugenius, he was summoned by the former to lend him assistance; but he refused to take any part in the war. By the death of Theodosius he escaped the punishment this disobedience merited; and, as he feared nothing from Honorius, the child who was then emperor of the west, he this year openly revolted against him. He was excited to this revolt by Eutropius, minister of Arcadius, who before his elevation had pretended great friendship for Stilicon, but afterwards was his bitter enemy, and plotted in every possible manner for his destruction. Gildon began his revolt by withholding the fleet, which annually carried corn to Rome; and he thus occasioned a famine in that city. His conduct being represented by Stilicon to the Roman senate, he was declared by that body a public enemy, and war was ordered to be carried on against him.

A. D. 398.—1. St. Chrysostom is made bishop of Constantinople.

The priest John of Antioch, called afterwards Chrysostom, was famous at this time throughout the east for his eloquence and piety. As, then, the see of Constantinople had become vacant last year by the death of Nectarius, the court and people fixed their eyes on this great man as the fittest person to succeed him. Eutropius, in particular, expected to obtain popularity by promoting him to that see. Accordingly, by his orders, he was privately withdrawn from Antioch and conveyed to Constantinople. Arcadius, to give greater solemnity to his consecration, assembled a council of bishops, amongst whom was Theophilus of Alexandria, and he proposed to the latter to be the consecrator. Theophilus, who had a creature of his own in view, and who, moreover, dreaded the firm character of St. Chrysostom, at first refused to comply; but being threatened with several serious accusations, in case he persisted in his refusal, he at length yielded; and John was consecrated in due form on the 26th. of February this year.

2. Flavian of Antioch is received to communion by Theophilus and pope Siricius.

One of the first measures of St. Chrysostom after his consecration, was to endeavour to put an end to the unhappy schism of Antioch; and he treated on this subject with Theophilus so successfully, that he effected a reconciliation between him and Flavian. This first step being taken, a solemn deputation was sent to pope Siricius, as had been required by the council of Capua, to inform him of this event; and the holy pope joyfully agreed to receive Flavian to his communion. Thus the schism in a great measure ceased, though not entirely; for many of the inhabitants still remained obstinate; and, as we have observed elsewhere, a complete union did not take place till the pontificate of St. Alexander in 414.

3. Pope St. Siricius dies on the viii. of the calends of March (Feb. 22d.), having been pope thirteen years. (*Sandini.*)

4. St. Anastasius is made pope the day before the Ides of March (14th.).

5. IV. Council of Carthage.

On the 8th. of November this year, a general council of Africa was held at Carthage, being the IV. which goes by that name. Aurelius of Carthage presided, and there were present 214 bishops, amongst whom was St. Augustin. We have 104 canons attributed to this council, which Baronius calls the treasure of Church discipline. (*Till. vol. xiii. page 322.*)

A. D. 399.—1. St. Chrysostom makes Eutropius his enemy by giving him wholesome advice.

St. Chrysostom, though raised to the episcopacy by Eutropius, would by no means flatter that wicked minister, or consider him exempt from the reproaches his conduct deserved. As his pastor,

A. D. 398.—1. Marriage of Honorius.

About the beginning of this year, Stilicon caused Honorius to be married to his daughter Mary: but neither party was yet of age, and this marriage was never consummated.

2. Mascezel is sent by Stilicon against his brother Gildon, who is defeated, and strangles himself. Mascezel is drowned by the orders of Stilicon.

Gildon had a brother called Mascezel, who was at once a brave and skilful warrior, and a pious Christian. This brother refused to join Gildon in his revolt; for which reason, the latter sought to kill him, and, on his escaping to the court of Milan, basely murdered his two innocent children. Stilicon, therefore, considered Mascezel as the fittest person to head an expedition against Gildon of 5,000 veterans, intending to support him, afterwards, with a more numerous army. The fleet of Mascezel, in its voyage from Pisa to Africa, touched at the small Island of Capraria, peopled at that time with solitaries; and Mascezel prevailed on some of these holy men to accompany the expedition. Landing in Africa, he marched against Gildon, who had assembled an army of 70,000 men, composed partly of Romans, but principally of Moorish auxiliaries. When Mascezel, disheartened by the inferiority of his forces, was meditating a retreat, St. Ambrose appeared to him in a dream, and bade him give battle in that very place. Wherefore, after three days spent almost entirely in prayer with his religious companions, he engaged his brother and totally defeated him without bloodshed; for the Romans went over to him, and the barbarians took to flight. Gildon escaped from the field, and attempted to fly by sea to Arcadius, but he was driven back by the winds, taken, and put in prison, where he strangled himself.

Gildon was a pagan, or, if a Christian, quite unworthy of that name: but his wife, his sister, and his daughter Salvina were holy persons. Salvina was afterwards a steady friend of St. Chrysostom.

Mascezel, on his return to Italy, was received by Stilicon with every external mark of honour; but his glory stung that general with envy; and, being invited by him to his country residence, and passing over a bridge in his way, he was by Stilicon's orders thrown into the stream below where he was drowned,—Stilicon laughing at him as he saw him struggling with death. (*Tillem.*)

Orosius in his history considers this calamity of Mascezel as a punishment of God on him, for his having, after his victory, ordered certain captives to be torn from the asylum of a church.

A. D. 399.—1. Birth of Celia Pulcheria.

Arcadius had in 397 by his wife Eudoxia a daughter called Flaccilla. This year on the 19th. of January, he had another daughter, whom he called Pulcheria, and who afterwards became famous for her abilities and sanctity.

therefore, he reminded him of his duties, and reproved him for his faults. Eutropius took this liberty amiss, foolishly concluded from it that St. Chrysostom was his enemy, and gave him on many occasions proofs of his displeasure. St. Chrysostom, instead of resenting this treatment, stood his friend in the time of his greatest need, and, by his exertions, ensured to him the asylum of his church, though Eutropius had by a formal law deprived himself of this privilege.

2. Translations of Origen's book on Principles by Rufinus and St. Jerome.—Quarrel between these two authors.

The famous Rufinus of Aquileia was a native of Concordia, a small town of Italy, but received his education at Aquileia, from which circumstance he derived his surname. He early became a monk, and travelled with St. Melania the Elder into Palestine and Egypt, where he resided thirty years. For a long time he was the intimate friend of St. Jerome. But this intimacy began to cool when St. Epiphanius accused John of Jerusalem of Origenism: for, as Rufinus was intimately connected with this prelate, and took his part in the dispute he had with St. Epiphanius respecting the ordination of St. Jerome's brother Paulinian, he was suspected by St. Jerome of an attachment to the errors of Origen. St. Jerome was afterwards reconciled both to John of Jerusalem and to Rufinus; but his reconciliation with the latter was not of long duration. Rufinus, going to Rome about the year 397, translated into Latin, first, the apology for Origen attributed to St. Pamphilus, and, soon afterwards, Origen's most obnoxious and dangerous book on Principles, leaving out many of the most exceptionable passages. St. Jerome, to show Origen in his real and odious colours, published, this year, another and faithful translation of the same work, marking out its errors. This was resented by Rufinus; and a violent quarrel ensued between them, which gave great grief to St. Augustin and to the Church in general. As Rufinus was accused of being tainted with Origenism, and of attempting to diffuse that heresy in the western Church, he was denounced to pope Anastasius, who summoned him to Rome. Rufinus, on some weak pretexts, declined appearing before the pope, and contented himself with sending a profession of faith; but this not being satisfactory, he was condemned by his Holiness, as were also the works of Origen. Whether or no the pope excommunicated him on this occasion, is a contested point; and it is also uncertain, whether or no Rufinus was really an Origenist. He died about the year 410. (*See Buller's note on St. Jerome Sep. 30th. also Till. Hist. Eccl. vol. xii. art. St. Jerome.*)

3. Monks of Egypt.

As we are about to give a short account of the persecution of the Egyptian monks by Theophilus, it may be proper to say a few words respecting their principal abodes.

2. Gainas excites Tribigild to rebellion.—Fall and death of Eutropius.

Gainas, whom we mentioned in 395, was a Goth who had risen from the ranks to a high military station, and was one of the commanders of the Gothic auxiliaries in Theodosius's war with Eugenius. To him, as we observed, were owing the death of Rufinus and the elevation of Eutropius, for which service he was rewarded by a considerable promotion in the army. This reward did not satisfy his ambition, and he resolved to ruin Eutropius in order to succeed to his power. Not venturing to attack this favourite openly, he conceived the design of bringing him into disgrace by a public calamity. A relation of his called Tribigild was the commander of a considerable body of Ostro-Goths in Asia Minor, and, like himself, had conceived a hatred for Eutropius. Him he secretly engaged to revolt, promising his concurrence. Accordingly, Tribigild raised the standard of rebellion and, having swelled his forces into a considerable army by inviting to plunder, he laid waste several of the fairest provinces of Asia. Against him Eutropius sent an army under the command of one of his creatures called Leon, who had been originally a woolcarder, and was totally destitute of military knowledge. Gainas also was sent with troops to Asia; but he so managed matters, that Tribigild surprised and entirely defeated Leon who, after the battle, perished in a morass. Gainas now represented to Arcadius, that he was quite unable to cope with Tribigild, and that Asia and perhaps Constantinople itself would be ruined, if Eutropius were not disgraced,—this being, he said, the only condition on which Tribigild would make peace. Eutropius was at this time on the very summit of his power. Eunuch as he was, he had even been declared one of the consuls of that year,—the only instance of that kind which occurs in history,—and in the pride of his heart had, in addition to all his public enormities used, in the grand exhibition he made on this occasion, the horses exclusively employed in the service of the emperor himself. The proposal of Gainas at first staggered Arcadius; but Eutropius himself put an end to his indecision by insulting at this very time the empress Eudoxia, and threatening to turn her out of the palace. This fiery and proud lady, representing this to her husband, so enraged him that he instantly deprived Eutropius of all his places and honours, and banished him from the palace. Eutropius abandoned by all his friends, and threatened with immediate death by an incensed populace and soldiery, took refuge in the great church, where St. Chrysostom with great difficulty saved his life. He was banished to the Island of Cyprus, but, soon afterwards, at the instance of Gainas, was brought back to Chalcedon, where, being tried and condemned by a special commission, he was beheaded. All his statues were thrown down, his name was erased from all public monuments, and his immense property was confiscated.

Though monks and religious women were spread all over Egypt, at this time, so that their number, as mentioned by cotemporary writers, amounted to more than a hundred thousand, yet the places most famous for their residence were Mount Nitria, Cellæ, and the desert of Scetè or Scitis. Mount Nitria lay southeast of Alexandria, and nearly fifty miles from it. In this desert were five thousand monks in fifty monasteries. A few miles still more to the south, was the monastery or congregation of Cellæ, consisting of five hundred monks. South of Cellæ and about eighty miles distant from it, lay the desert of Scetè or Scitis, inhabited by a great number of monks in four congregations, each having a church under the direction of a priest.

4. The Egyptian monks rise against Theophilus.

Two different errors were much spread at this time amongst the Egyptian monks, viz. Anthropomorphism and Origenism. The former consisted in a belief that God has a body, and was found amongst many of the illiterate monks, being the effect of ignorance and a certain remnant of paganism. The Origenists, on the contrary, taught not only that God has no body, but that all bodies would be finally annihilated. Hence, the Anthropomorphites were accustomed to accuse of Origenism all those who rejected their own gross opinion. Theophilus of Alexandria, whose duty it was to give notice every year by a circular letter to the various churches and monasteries of Egypt of the time for celebrating Easter, in his Paschal letter of this year gave the greatest alarm to these poor monks by condemning their error. They flocked in crowds to Alexandria, loudly calling Theophilus a heretic, and were only appeased by his protesting his opposition to Origenism. However, he craftily dismissed them without mentioning their error, because he wished to insure their cooperation in the attack on other monks, he had in view, and which we shall shortly mention.

A. D. 400.—1. Theophilus persecutes the monks of Mount Nitria.

Four brothers of a very tall stature had in their youth retired to Mount Nitria, and had conducted themselves till their old age in so edifying a manner, that they were considered the chiefs of the brethren. Their names were Dioscorus, Ammonius, Eusebius, and Enthyminus; and they are called in ecclesiastical history the Tall Brothers. Dioscorus, the eldest, was made bishop of the neighbouring town Herinopolis. Theophilus for a long time greatly loved and esteemed them; but, about this time, he became their mortal enemy, partly because they disapproved his violent proceedings, and partly on the following occasion. Isidore, the pious administrator of the great hospital of Alexandria, having received from a lady a large sum of money, under a sworn obligation to employ it on the poor, without the knowledge of Theophilus, faithfully

It is remarkable that three years before this event, Eutropius, to get into his power certain persons whom he wished to sacrifice and who had taken refuge in a church, prevailed on Arcadius to publish a law abolishing church asylums. (*See the interesting details of this affair in Till. Hist. des Emps. vol. v. page 453.*)

3. Great power of the empress Eudoxia.

Arcadius had so feeble a mind, that he was always ruled by others. Hence, on the fall of Eutropius, the empress Eudoxia, a proud and imperious woman, obtained a complete ascendancy over her husband, whilst she was herself under the control of the women and eunuchs of the palace, who led her into a thousand iniquitous measures, and rendered her the scourge of the empire. She was hitherto called merely *Nobilissima*; but she now assumed the title of *Augusta*, and, what was never before done for any empress, she caused her images to be carried throughout the provinces to receive the homages which were accustomed to be paid to those of the emperors.

4. Further extinction of idolatry in the Roman empire.

According to the report of a false oracle, industriously spread by the pagans throughout the empire, idolatry was at this time to recover its ancient splendour, and to be reestablished on the ruins of Christianity. But, on the contrary, the world saw all the idols in every part of the western empire broken in pieces by an express edict of the emperor Honorius, all the monuments of superstition, either thrown down, or reserved for the profane ornament of cities, and all the temples of the false gods dedicated to the Christian worship.

The principal divinity of Carthage had been Juno Cœlestis, to whom had been erected in that city a most magnificent temple. This temple which had long been closed, overspread with weeds, and filled with serpents and other venomous animals, was, this year, cleared by the people, and turned by Aurelius bishop of Carthage into his cathedral.

A. D. 400.—I. Gainas enters Constantinople.—Massacre of the Goths and death of Gainas.

Gainas having compassed the fall of Eutropius, continued his manœuvres to possess himself of the empire. For this purpose, pretending to make in the name of Arcadius a peace with Tribigild, he joined his forces to those of that rebel in Lydia, and then, whilst the latter marched to Lampsacus on the Hellespont, he himself directed his course to Chalcedon,—both of them committing horrible devastations in the country as they went along. At Chalcedon, he demanded from Arcadius the surrender to him of Aurelianus, Saturninus, and John, three officers of great abilities and probity, who had now the chief management of affairs; and, as Arcadius had no army to oppose him, these officers were delivered up to him and banished by him. He next demanded and

executed his commission. Theophilus, on being informed of this by his spies, conceived for Isidore the greatest hatred, and accused him falsely of an abominable crime, for the purpose of ruining him. Isidore, to escape his violence, withdrew to Mount Nitria,—where he had been originally a monk, and whence he was taken by St. Athanasius and ordained priest,—and was kindly received by the brethren, and particularly by the Tall Brothers. This reception of Isidore drew down on them the vengeance of Theophilus, who, accusing them of Origenism, obtained from the governor of Egypt an order for their expulsion from the country. This order was executed in the most savage manner by Theophilus himself, at the head of a band of soldiers, and a great many Anthropomorphite monks. In the first place he gave chase to Dioscorus, one of the Tall Brothers and the bishop of the mountain, who was torn from his throne by Ethiopian slaves. He afterwards pillaged the mountain, abandoning to the young people who followed him the poor moveables of the monks and burning their cells. The three Tall Brothers were every where sought for, but escaped to Palestine, followed by the priests and deacons of the mountain and about three hundred monks. But, as Theophilus would not allow them to remain in that country, the Tall Brothers repaired to Constantinople, with about forty seven of the eldest monks, and were received hospitably by St. Chrysostom, though he did not, for the present, admit them to his communion.

The Tall Brothers, though accused of Origenism by St. Jerome, on the information of Theophilus, are generally supposed to have been orthodox. (*Till. vol. xi. art. Theoph. also Rosweide vit. Pat. prolog. xv.*)

2. I. Council of Toledo.

The Priscillian heresy had caused great evils in Spain, and, in particular, had occasioned great confusion in ecclesiastical discipline. To remedy these evils, a council was held this year at Toledo, composed of nineteen bishops from the principal cities. Several Priscillianist bishops abjured their heresy in this council, and twenty canons of discipline were drawn up, which have come down to our times.

In this council, for the first time in history, the name Pope or Father,—given before that time to all bishops,—was applied to the bishop of Rome, without any addition, as by excellence.

obtained a conference with Arcadius at Chalcedon, in which it was stipulated that hostilities should cease, but that Gainas should be appointed commander-in-chief of all Arcadius's forces. In this capacity, he now passed the straits, and entered Constantinople with a considerable body of his Goths, leaving the others in its neighbourhood. On this occasion, he experienced the firmness and intrepidity of St. Chrysostom. For, being an Arian, he demanded from Arcadius a church for himself and his Arian followers, and the emperor had not courage to refuse him; but, St. Chrysostom boldly denied him this favour,—setting him thus at defiance when the honour of God was concerned.

The object of Gainas being to get full possession of Constantinople, he withdrew for some time from that city, giving orders to the 7,000 Goths he left behind, to rise suddenly on the inhabitants, and promising on a given signal to support them with the remainder of his army. This stratagem proved his ruin: for the inhabitants, discovering his intention, flew to arms, and, joining the Roman soldiers who were in the town, put every Goth in the city to the sword. Gainas, who was now declared by Arcadius a public enemy, marched to the Thracian Chersonesus, and, hastily constructing a fleet of small vessels, attempted to transport his army to the Asiatic shore. But Fravitta, Arcadius's admiral, intercepted the fleet in its passage, and either took or destroyed every vessel. The rebel now endeavoured with the wretched remnant of his forces to make his way to the ancient territory of the Goths, which was now in possession of the Huns; but Uldin, the king of the Huns, unwilling to harbour so powerful and dangerous a chieftain, attacked, defeated and slew him, and sent his head as a present to Arcadius. (*Till. Hist. des Emps. vol. v. page 458 &c.*)

2. Alaric invades Italy.

As soon as Stilicon had retired from Greece in 396, Arcadius and Alaric came to an accommodation, by virtue of which Alaric was nominated by Arcadius master-general of the eastern Illyricum. This appointment placed under his command the four principal manufactories of arms; and he availed himself of this circumstance to provide abundantly with arms of every description his Gothic followers. Having during the four last years made his preparations for his long intended expedition against Rome, and having been proclaimed king by the Visi-Goths, he this year entered Italy; but not being able to take Aquileia, he for the present retired to Pan-
nonia.

FIFTH CENTURY.

A. D. 401.—1. St. Chrysostom goes to Ephesus, and presides at a council in that city on the subject of simoniacal ordinations:—Cabal formed against him in his absence.

Asia Minor, and particularly the patriarchate of Ephesus, had long felt the effects of Valens's Arian persecution; and not only a great relaxation in morals, but a sad confusion in ecclesiastical discipline prevailed in these countries. Ephesus had had a wicked bishop called Antoninus, who to many other crimes had added simony, by ordaining bishops for money. As that see was now vacant by the death of Antoninus, and as several wicked clergymen were canvassing in the most shameful manner to succeed him, the sounder part of the clergy and people most earnestly begged St. Chrysostom to come to their assistance. He went, and immediately assembled the neighbouring bishops in council. This assembly, which consisted of seventy bishops, ordained bishop of Ephesus Heraclides, one of St. Chrysostom's deacons, and deposed six bishops, who were convicted of having been simoniacally ordained by Antoninus. St. Chrysostom, also, on this occasion, deposed Gerontius, bishop of Nicomedia. This man had been a deacon of St. Ambrose at Milan, but, being deposed by that saint, had fled to Constantinople, where he intrigued so artfully with that weak and corrupt court, that he was appointed bishop of Nicomedia in Bithynia. By practising medicine, in which he was skilled, and by his insinuating manners, he had so far won the good will of the Nicomedians, that they rejected the bishop ordained for them by St. Chrysostom: and this affair raised many enemies against the holy patriarch.

After an absence of a hundred days, St. Chrysostom returned to Constantinople, where he was received by the people with the most enthusiastic greetings. But, during his absence, a cabal had been going on for his ruin. He had left his church in charge of Severianus, bishop of Cabala in Syria, a secret enemy, though in appearance a warm friend; and this man had endeavoured to indispose the people against him. The empress, also, had taken offence at his sermons, in which, inveighing against the various irregularities of the nobles, he had indirectly, though not purposely, condemned her unjust proceedings. A great many rapacious and wicked courtiers, who were her advisers and instruments, joined

FIFTH CENTURY.

A. D. 401.—1. Birth of Theodosius II.

This year was remarkable for the birth of Theodosius II. son and successor of Arcadius. He was born according to Tillemont not on the 10th. or 11th. of April, but in the month of January, and he was immediately declared Cæsar. His birth caused the greatest joy, and he was baptized soon afterwards in the most solemn manner in the great church of Constantinople. Eudoxia, on occasion of his birth, obtained from her husband a decree ordaining the destruction of the pagan temples at Gaza, and amongst the rest of the famous one of Marnas. Down to this period, in spite of all the laws against idolatry, the people of Gaza had obstinately adhered to their ancient superstitions, and had rendered abortive all the zealous efforts of its bishops to reclaim them. Eudoxia, afterwards, caused to be built, on the ruins of the temple of Marnas, a church which was considered the largest of any in the empire. She herself laid down the plan, furnished the expenses, and sent for it magnificent marble columns; so that it was not without reason that it bore her name. She, also, built at Gaza an hospital for strangers.

2. Laws of Arcadius and Honorius.

Arcadius this year passed a wise and salutary law, forbidding any one to petition the emperor for confiscated property, till two years after the confiscation, and ordaining, that grants consequent to such precipitate petitions should have no effect. By this law Arcadius intended to give himself leisure to moderate his severity with respect to the guilty, and to restore to them what his justice had taken from them, as also to make it appear, that the liberality of the prince, was the object of this kind of petition, and not the spoils of the unfortunate. This law was of great service, in as much as it prevented ministers from condemning the rich for the purpose of invading their property, as Rufinus and Eutropius were said to have done on a great number of occasions.

Honorius, also, this year forgave by law all debts due to the exchequer before his first consulate in 386; and by another law, he exempted from the taxes paid by merchants such of the clergy, as carried on trade on a small scale for their subsistence. (*Tillemont.*)

her in her feelings against him, and a number of his clergy, and many sycophant and worldly bishops, who attended the court, hated him for the severity of his maxims and conduct. Hence, though he was the idol of the people in general, and of every truly virtuous person, whether ecclesiastic or laic, he was detested by those of an opposite character, who vowed his ruin and at last accomplished it.

2. St. Chrysostom writes to Theophilus in favour of the Tall Brothers, who appeal to the emperor.

The Tall Brothers and their companions, mentioned by us last year, laid open their case to St. Chrysostom, and, protesting their innocence of the crime of Origenism, begged his interposition against Theophilus. Compassionating their case, he wrote a most respectful letter to that prelate, representing to him the scandal that might result from the prosecution of the affair. Theophilus only took occasion from this charitable advice to increase that ill-will he had always entertained for St. Chrysostom, and he answered his letter in an angry and insolent manner. Wherefore, St. Chrysostom declined any further interference in this affair; and the poor monks, as their last resource, appealed to the emperor, and were attended to in a favourable manner.

3. Councils of Carthage respecting the Donatists.

Two councils were held this year at Carthage, one a partial one on the 16th. of June, and another a general one of all Africa on the 13th. of September, both chiefly respecting the Donatists.

There was at this time a very great want of clergymen in Africa; and, as it had been decided in Italy that children baptized by Donatists could not be ordained, the former of these councils resolved to send a bishop to the pope and the bishop of Milan, to request a dispensation of this law, in favour of children of the aforesaid description, provided they were found qualified in other respects.

The second council, which was very numerous, deliberated on the best means of bringing back the Donatists to Catholic union. It was finally resolved that lenient measures would be more efficacious for that purpose than violent ones, and that it was highly proper that the Donatist clergy, provided they renounced their schism and brought with them their flocks, should be allowed to remain in their respective situations. But, as this had been forbidden by a council in Italy, or, as it was called, a transmarine council, it was resolved that the case should be laid before pope Anastasius, in order to obtain his consent to this measure.

As there appears some resemblance between the Donatist schism and that of England, it may be proper here to reassume, in a few words, the history of Donatism, which the crowd of matter obliged us to suspend, during the latter half of the fourth century.

The Donatist bishops banished by Constans in 348, as we observed under that date, were not comprehended in the edict of

Julian the Apostate in favour of the banished bishops; for that edict referred only to such as had been banished by Constantius. They, therefore, addressed to him a petition, begging to be restored to their churches, of which, they said, they had been unjustly deprived. Julian, whose grand aim was to destroy Christianity more by indirect than by direct means, at once perceived the confusion which would ensue in the churches of Africa from the restoration of these bishops, and, therefore, most willingly expedited orders in accordance with their request. The scenes of violence, which now took place in Africa, the murders and sacrileges which these furious men committed or caused to be committed in every direction, as detailed by St. Augustin and St. Optatus and, from them, by Tillemont, fill the mind with horror. Backed by the civil power, they every where took possession of their numerous sees, and partly by violence, partly by every art of seduction, again separated their flocks from Catholic union. Thus the majority of Christians in Africa became Donatists, and were governed by no fewer than four hundred bishops. But, like all other heretics and schismatics, they soon after split into innumerable sects, which hated and persecuted each other, as bitterly as they all hated and persecuted the Catholics.

The sect which was most famous was that of the Maximianists, which began in 393, and had an origin similar to that of the whole Donatist schism, viz. a dispute respecting the claims of Maximian and Primian to the see of Carthage. Primian had been ordained bishop of Carthage by the Donatist party after Parmenian, who had led back the Donatist bishops under Julian the Apostate. He quarrelled with Maximian, one of his deacons, and excommunicated him. Maximian on his side accused Primian of various crimes to the neighbouring bishops, who, in number more than a hundred, held a council on the subject, and summoned Primian to appear before them. He indignantly refused to obey the summons; upon which they condemned and deposed him, and consecrated Maximian bishop of Carthage in his place. But, notwithstanding all the efforts of Maximian, Primian, supported by a very large party, kept possession of his see, and found means to engage the far greater part of the Donatist bishops in his favour. More than three hundred of these bishops held a great council at Vagu or Baga in Numidia, in which Maximian was condemned and deposed. The party of Primian, having now a decided ascendancy, persecuted that of Maximian in the most violent manner, and even engaged the magistrates to turn against them the laws, which had been enacted against heretics.

The error, common to all the Donatists, was that no sacrament is valid out of the true church; and they rebaptized every one who came over to them, whether Catholic or Donatist, who had been baptized out of their respective communions, and reordained all those who had received orders from any but their own bishops.

A. D. 402.—1. The accusers of the Tall Brothers are condemned and imprisoned.—Theophilus is ordered to go to Constantinople.

The Tall Brothers and their companions having, as we observed last year, appealed to the emperor, their accusers, who were three turbulent monks of Nitria, selected and sent to Constantinople by Theophilus, being convicted by the magistrates of falsehood, were imprisoned, and with difficulty escaped the death which the laws inflicted on false accusers; and Theophilus was ordered by the emperor to appear in person at Constantinople, to make good his charges against these monks. This order he eluded till, by money and intrigue, he was in a condition to appear at court, not as a criminal in the affair of the monks, but as an accuser of St. Chrysostom.

2. Pope Anastasius dies on the v. of the calends of May. (27th. April.)

3. St. Innocent I. is made pope on the xv. of the calends of June. (18th. of May.)

4. I. Council of Milevum.

The annual great council of Africa was this year held at Milevum, (Mila,) a town in Numidia southwest of, and not far distant from Hippo. The only regulations made by this council were such as regarded discipline.

A. D. 403.—1. St. Epiphanius goes to Constantinople against the Tall Brothers;—he dies in his return to Cyprus.

St. Epiphanius, that great enemy of Origenism, was persuaded by Theophilus to appear at Constantinople against the Tall Brothers, whom Theophilus represented to him as deeply infected with that heresy. At first he showed great bitterness against them, and even refused to communicate with St. Chrysostom, as their abettor. However, having had a conference with the poor monks, he softened down in their regard. Soon afterwards, he left Constantinople, but died in his passage back to Cyprus.

2. Theophilus arrives at Constantinople with a splendid retinue.—Mock council of the Oak, and deposition of St. Chrysostom.—Theophilus is reconciled to the Tall Brothers.

Theophilus, having by his emissaries ensured a favourable reception at Constantinople, at length appeared there with a numerous retinue of Egyptian bishops, all selected by him, not for the persecution of the Tall Brothers, but for the deposition of St. Chrysostom. This holy man offered him his hand and heart, in order to keep peace with him: but in vain. Theophilus had sworn his ruin and was determined to accomplish it. There were at this time at Constantinople many bishops, who were enemies of St. Chrysostom, and amongst them Severianus bishop of Gabala, that traitor, who had abused his confidence during his absence at Ephesus. With these bishops, in number twenty six, Theophilus formed a mock council at a place near Chalcedon called the Oak, and, having

A. D. 402. Alaric again invades Italy.

When Alaric retired in 400 from Italy, it was only with the intention of returning with such a force, as would enable him to realize his grand object of sacking Rome. To this object, he used to say, he felt himself incessantly borne by an internal and irresistible impulse, and nothing could divert him from it. In the depth of last winter, therefore, when the greater part of the western Roman legions had been sent by Stilicon against the barbarians who had invaded Rætia, he crossed the Julian Alps, and poured his myriads like a torrent on Transalpine Gaul and Liguria, laying waste every thing, and making innumerable captives. All Italy was filled with alarm, and great numbers fled with what property they could collect to other countries. Honorius, who was at Milan, had thoughts of flying to Gaul; but Stilicon opposed this measure, engaging to bring up a sufficient force to check the enemy. To make good his word, Stilicon, crossing the Alps in the winter of this year, almost alone, went to Rætia, and, having made up matters with the barbarians, and even induced them to supply him with a considerable body of auxiliaries, he commenced his march back to Italy at the head of a numerous army.

A. D. 403.—1. Battle of Polentia.—Alaric is forced to abandon Italy.

The account given by the ancients of the famous battle of Polentia is so confused and contradictory, that it is difficult or rather impossible to relate it with any certainty. However, the event shows, that this battle was, on the whole, favourable to the Romans. The following is an abridgment of the view which Tillemont and Le Beau take of this affair, and which differs considerably from the narrative of Gibbon.

Stilicon, having passed the Rætian Alps, (Mount St. Bernard,) left at their foot the bulk of his forces, and at the head of his light horse crossed the Adia, and cutting his way through the Gothic army, arrived at Milan, to the inexpressible joy of Honorius and his court. Alaric, seeing the formidable army which was marching against him, sent deputies to Honorius, offering to retire from Italy, on condition of receiving for himself and his followers a territory in Gaul. By Stilicon's advice, a treaty of peace was concluded on this condition, though it was the intention of Stilicon to avail himself of the first opportunity for breaking it. On the faith of this treaty, Alaric left Cisalpine Gaul, crossed the Po, and advancing towards the Cottian Alps, (Mount Cenis,) the usual way to Gaul, encamped near Polentia, a town in Liguria, (at present Polenzo in Piedmont,) Stilicon following him with his whole army. On Easter-day, (the 29th. of March this year,) the opportunity which Stilicon was watching for seemed to have occurred: for

drawn up twenty nine articles of accusation, summoned St. Chrysostom to appear. He refused to obey so uncanonical a summons; upon which he was condemned as contumacious, and sentence of deposition was pronounced against him. He protested against this sentence, as did also forty bishops, who assembled round him in council at Constantinople. But the weak emperor was easily prevailed on by Eudoxia, and the other enemies of St. Chrysostom, to order the sentence to be carried into execution, and also that St. Chrysostom should be sent into exile. The people of Constantinople, indignant at this treatment of their beloved pastor, were disposed to resist this decree; but he delivered himself up to the emperor's officers, and was conducted by them to a palace of the emperor at Prenetus in Bithynia.

The night subsequent to his departure, a dreadful earthquake shook Constantinople, which so alarmed Eudoxia, that she begged and obtained the immediate recall of St. Chrysostom, and his re-establishment in his usual functions; and he returned amidst the enthusiastic jubilee of the inhabitants. He at first refused to take possession of his church till he had been restored by a regular council; but the emperor, empress, and people would admit of no delay; and he was forced to appear again at the head of his bishopric. His enemies were put to confusion in every quarter; and Theophilus fled with the utmost precipitation back to Alexandria, to avoid the death with which he was threatened by the people.

As for the Tall Brothers, two of them, viz. Ammonius and Dioscorus died before the council of the Oak. With the other two, viz. Eusebius and Euthymius, and their companions, Theophilus made peace, and admitted them to his communion, at the conclusion of the foresaid council, calling on them for no abjuration of error,—for in reality they had none,—but contenting himself with that general petition for pardon which they were accustomed to make daily to one another. In fact, Theophilus having obtained the deposition of St. Chrysostom, the affair of the monks of Nitria made no longer an angle in his eye.

3. St. Chrysostom is again accused.

St. Chrysostom's triumph was of short duration. Two months after his return, a silver statue was erected to the empress in a square between the palace and the church of St. Sophia; and the prefect of the city, an unprincipled Manichean, caused the most scandalous and even pagan games to be celebrated in the square on this occasion. St. Chrysostom, who could not be won over to a dereliction of his duty, inveighed against the exhibition with his customary liberty. This afforded to his enemies an opportunity to renew their accusations, and to Eudoxia an occasion to encrease all her hatred for him. Obsequious bishops were called in from every quarter, to form a new council against him; and Theophilus was invited to conduct the prosecution. This prelate was too cunning to expose himself again in Constantinople; but he deputed three

Alaric, who though an Arian was religious, was with his men wholly engaged that day in religious exercises. Stilicon, to avoid the appearance of impiety, would not attack the Goths in person, but commissioned to do so a barbarian and pagan officer called Saul. Though Alaric was taken by surprise, he soon drew up his men in battle array, and was for some time victorious; but at length he was overpowered, and his camp was taken, together with his wife and children, and the immense spoils he had collected in his various expeditions. A vast number of Roman prisoners was also liberated. But Alaric, whose vigilant eye nothing escaped, perceiving that the Romans, wholly intent on plunder, were off their guard, fell on them in his turn unexpectedly, and put them entirely to the rout, though he was not able to wrench out of their hands either the booty or his family. He now took up a position in the Apennines between Potentia and Rome. Though he could not possibly remain long in this position, from want of provisions, and was unable to retreat, yet Stilicon, fearing lest, if driven to despair, he might plunge into the heart of Italy, and endanger Rome itself, offered him terms of accommodation, which he accepted. These terms were, that his wife should be restored to him,—but not his children who were to remain as hostages,—and that he should be permitted to return to Pannonia by the way in which he had come, provided his army abstained from plunder. Accordingly, Alaric began his march towards the Julian Alps in his way to Pannonia. His men for some time marched under strict discipline, as had been agreed on; but, when they reached Vicentia,—a town in Cisalpine Gaul not far from Verona,—they fell into their usual habits of plunder; upon which, Stilicon attacked them with his whole army, and entirely defeated them. Alaric with difficulty escaped into the mountains with part of his army, and attempted to cut his way into Gaul through the Rhetian Alps: but Stilicon, who had spies in Alaric's army, being aware of his design, blocked up all the passages; and at length Alaric, abandoned by his followers, who deserted in whole battalions to the Romans, was obliged to fly almost alone, and escaped with extreme difficulty into Pannonia.

2. Triumph of Honorius and Stilicon.—Death of St. Telemachus, and the abolition of the combats of the gladiators which it occasioned.

The rout of the Gothic army spread universal joy over all Italy; and the Romans, who had particular reasons for rejoicing, invited Honorius to their city, to celebrate the happy event. He went accordingly, and entered the city in triumph, seated on a magnificent car, with Stilicon at his side.

A famous event took place on this occasion. The combats of gladiators, though forbidden by Constantine and other emperors, still continued at Rome: for such was the furious attachment of the people to these inhuman exhibitions, that the various emperors had

bishops, selected creatures of his, to act in his name; and he sent by them the canons of the heretical council, held at Antioch in 341 for the deposition of St. Athanasius, directing them to overlook in the prosecution all other articles of impeachment, and to insist only on the canon of the foresaid council, which deposes those bishops who, having been condemned by a council, should reenter on their office without the sanction of another council. These deputies and the council which now assembled faithfully obeyed the instructions of Theophilus; and, as St. Chrysostom had been forced both by the emperor and clergy to reassume his functions after the mock council of the Oak, without waiting for another council, (though he had loudly demanded one,) he was pronounced canonically deposed.

But, many months were spent by the enemies of St. Chrysostom before they came to this final decision; and he continued to exercise his episcopal functions till the Easter of the following year.

A. D. 404.—1. St. Chrysostom is driven from his church:—he and many other bishops write to pope Innocent:—he is banished to Cucusus.—The great church and senate house of Constantinople are burnt down.

On the approach of Easter this year, St. Chrysostom's numerous enemies prevailed at length on Arcadius to order him to leave his church; and, on his refusal, he was forcibly dragged from it and confined to his episcopal palace. The most horrible violence was now used against those who adhered to him, and many attempts were made against his life.

During his confinement in his episcopal residence, he appealed, in a long letter still extant, to the common father and judge of the faithful pope Innocent; and forty bishops, as also a great part of his clergy wrote letters to the pope in his defence. Four venerable bishops were deputed to be the bearers of these letters. Theophilus, also, sent letters to the pope, together with the acts of his council of the Oak. Pope Innocent, having examined the allegations of both parties, pronounced the deposition of St. Chrysostom illegal, although, for the present, he communicated with both parties; and he strongly recommended that a legal and more numerous council should assemble to decide the affair.

In the mean while, the enemies of St. Chrysostom pressed the emperor so urgently to banish him, that he at length complied with their request; and, soon after Whitsuntide, he was sent first to Nice, and afterwards to Cucusus, a town in Mount Taurus, on the confines of Cilicia. In the night after his departure from Constantinople, a fire broke out in the great church, which soon crossed

not ventured to enforce the laws against them. It happened, that a holy eastern solitary called Telemachus, who had been inspired by God to attempt their abolition, had arrived in Rome a short time before this triumph; and, as these games were taking place soon after his arrival, he resolved to put his design in execution. Wherefore, he went to the spectacle with others, but with an intention quite different. Instead of remaining in the amphitheatre in company of the people, he descended into the place of combat, where he exerted every endeavour to prevent the gladiators from engaging. The spectators, indignant at his attempt to deprive them of their favourite and cruel amusement, rushed on him, and stoned him to death. The emperor on learning this event, ordered him, says Theodoret, to be ranked amongst the martyrs, and, at the same time, published an edict by which he strictly prohibited a repetition of these games. Thus the holy martyr effected by his death, what he had not been able to accomplish in his life; and his blood obtained from God, what all the authority of the emperors had attempted in vain to bring about; for, from this time, the sports of the gladiators were never more exhibited in the Roman empire. (*Till. Hist. des Emps. vol. v. page 532.*)

A. D. 404.—1. Death of the empress Eudoxia.—Great hail storm at Constantinople.

The empress Eudoxia, who this year brought about the banishment of St. John Chrysostom, did not long survive this event; for, on the 3rd. of October she died from a miscarriage, and thus terminated her reign, her pride, her animosity, and her other crimes. A few days before her death, God also testified his anger for the treatment of St. Chrysostom, by visiting Constantinople and its environs with a dreadful hail storm, the hail stones being said to have been as large as walnuts. (*Till. Hist. des Emps. vol. v. page 472.*)

2. The eastern empire is ravaged by the Huns and Isaurians.

Whilst Arcadius, giving ear to his wife and his wicked counselors, was troubling the church, God threw trouble into his empire: for, generally speaking, schisms in religion bring on similar effects on the civil state. The Huns this year crossed the Danube, and carried devastation through the province of Thrace. But it was in Asia Minor principally that the scourge was felt. The Isaurians, who inhabited the inaccessible recesses of Mount Taurus, poured themselves in parties over all the neighbouring countries, committing the most horrible ravages. An attempt indeed was made to check them: but, the general who was sent against them being bought over by them, they carried their devastations through almost every province, as far as Persia on one side, and Pontus on the other, not sparing even Syria, Cyprus, and Palestine.

the square to the senate house, and burnt down both these buildings, except that, the room in the church, which contained the sacred vessels, escaped untouched by the fire.

3. Arsacius is made bishop of Constantinople.

Nectarius, the late bishop of Constantinople, had a brother called Arsacius, a priest of that church, who was at this time more than eighty years of age. He was a decided enemy of St. Chrysostom, and, on this account, though quite unqualified to fill the see of Constantinople, he was chosen by Eudoxia to succeed St. Chrysostom, and was, accordingly, consecrated on the 27th. of June this year. But the people in general refused to hold communion with him, as did, also, pope Innocent, and all the western bishops.

4. Death of Flavian bishop of Antioch.—Porphyrius usurps that see.

The celebrated Flavian, bishop of Antioch, died soon after the deposition and banishment of St. Chrysostom, having held that see twenty three years. He had always been a steady friend of St. Chrysostom, whose treatment by Arcadius he reprobated; and he also wrote in his defence to the clergy of Constantinople.

Mr. Alban Butler, though he speaks in high terms of the sanctity of Flavian, says, that no church or martyrology either Greek or Roman ever ranked him amongst the saints. Of his writings none remain, except the discourse he addressed to Theodosius on occasion of the Antioch sedition in 387, which has been preserved by St. Chrysostom. (*See Alban Butler in his life of St. Chrys. Jan. 27th.*)

On the death of Flavian, the clergy and people of Antioch fixed their eyes on Constantius, a priest of that church, as best qualified to succeed him. He had held from his youth various offices in the church of Antioch, and had uniformly conducted himself in them all with the greatest propriety and edification. He was, like Flavian, a great admirer and friend of St. Chrysostom. But the wishes of the people were opposed by another priest called Porphyrius, a man of an infamous character, and who could expect the episcopacy only by the most unlawful means. He was a decided enemy of St. Chrysostom, and had brought forward against him in the council of the Oak one of the twenty nine articles of impeachment. Being a native of Constantinople, he had many friends in the corrupt court, and amongst the equally corrupt officers of Antioch. In order to get possession of the episcopacy, he concealed three bishops of the court party; and, taking advantage of the absence of the people, who had gone to Daphné for the celebration of games, he entered the church with the foresaid bishops, and was consecrated by them. The people on their return would have put him to death; but he was protected by the governor of the province; and, finding means to procure the banishment of Constantius, he forcibly kept posses-

sion of the see. The pope and western bishops constantly refused to communicate with this usurper.

5. St. Nilus writes to Arcadius in defence of St. Chrysostom.

St. Nilus was born, according to the most probable opinion, at Ancyra in Galatia of noble parents, from whom he inherited great riches. He received an excellent education, and was for some time St. Chrysostom's disciple, before that holy doctor left Antioch for his bishopric of Constantinople. He was married to a highly virtuous lady by whom he had two sons. Arcadius raised him to the first dignities of the empire, and employed him as prefect of the city of Constantinople, or, as others say, as prefect of the pretorium; but, disgusted with the immorality of the court, he resolved to abandon both it and the world altogether. His wife at first showed some repugnance to this step; but at length she consented, and herself adopted the same happy resolution, and entered a monastery of women in Palestine. His eldest son he left in the world to perpetuate his family; and with the youngest, called Theodolus, he retired to Mount Sinai, where he led, for more than forty years, an heremital life in the greatest austerity and sanctity, and was consulted as an oracle by all the east. Intimately acquainted with the merits of St. Chrysostom, and believing him to have been raised up by God to oppose the sad corruption of morals at Constantinople, he lamented his deposition as the greatest calamity that could have befallen that city, and hesitated not to express his sentiments on this subject in the most explicit manner in letters to Arcadius and others.—For the other interesting particulars of his life, we must refer our readers to the detailed account given of him by Tillemont and the abridged one by Alban Butler.

We have from the pen of St. Nilus several excellent works, and a great many letters. (*Till. Hist. Eccl. vol. v. page 189. and Butler Nov. 12th.*)

6. St. Jerome writes against Vigilantius.

Vigilantius was a native of Convenæ, (Comminges,) a town of Gallia Narbonensis, (Narbonne,) under the eastern Pyrenees. He originally kept an eating house, but by some means or other was afterwards promoted to the priesthood. He wrote a book full of novel doctrines, exactly similar to those which were afterwards taught by the pretended reformers of the sixteenth century. He attacked the monastic state, the veneration of relics, the invocation of saints, &c. This book was sent to St. Jerome by Riparius, a priest of Gaul, and the holy doctor confuted it, treating the author as an impudent and ignorant innovator, and expressing the utmost indignation at his attempt to go against the universal faith and feelings of the Christian Church. When we read St. Jerome's work, we fancy that we are perusing a treatise against Protestants, so similar are the arguments, which he uses, to those of our modern Catholic controvertists. (*See St. Jerome's letter against Vigilantius.*)

A. D. 405.—1. Honorius publishes severe laws against the Donatists.

The Donatists of Africa continued to commit so many violences against the Catholics, that the emperor Honorius resolved to put an end to that schism. Wherefore, in February this year, he published an edict, called the edict of union, in which he declared, that no religion except the Catholic should be tolerated in Africa. In a law published the same day, he forbade rebaptization under the most severe penalties, and subjected to heavy fines those judges, who should neglect to execute this law. This measure had the desired effect; for the Donatists came in crowds to be reconciled to the Catholic Church. (*Tillemont.*)

2. Palladius, Cassian, and other friends of St. Chrysostom take refuge in Rome.

The persecution of St. Chrysostom extended to all his friends, amongst whom were Palladius, bishop of Helenopolis in Bithynia, and the celebrated Cassian, whom St. Chrysostom had ordained deacon of Constantinople. These two as also the priest Germanus, Cassian's individual companion, fled to Rome, and were the bearers of letters from the clergy of Constantinople to pope Innocent, in which they explained the deplorable state of that and the other oriental churches, and implored his aid. A great number of others also took refuge in Rome, and were all received in the most hospitable manner.

The Palladius we here speak of was the author of the edifying book in Rosweide, called "*Historia Lausiaca*," which was so called, because it was written at the request of Lausius, a pious nobleman and governor of Cappadocia. The life of St. Chrysostom was also written by Palladius, an intimate friend of St. Chrysostom, but he is supposed to have been different from the bishop of Helenopolis.

John Cassian was a native of Lesser Scythia a province which lay on the north-eastern border of Thrace. He led an ascetic life from his youth in the monastery of Bethlehem, and afterwards travelled into Egypt in company of his friend Germanus, and lived many years in the Desert of Scetè. Returning into the west, and being ordained priest, he founded two celebrated monasteries at Marseilles, one for men, another for virgins, and there died in the odour of sanctity in 433. Though never, properly speaking, canonized, he is venerated as a saint at Marseilles by the permission of Urban V., and an office is there celebrated in his honour on the 23rd. of July.

The works of Cassian are, 1. Twelve books on Monastic institutions, and twenty four Conferences of the fathers of the desert: 2. A Treatise on the Incarnation against Nestorius. In the thirteenth conference, he favours Semi-Pelagianism; but that heresy had not been as yet condemned by the Church.

A. D. 405. Radagaisus invades Italy :—he is defeated and slain.

Before Italy had well recovered from the effects of Alaric's last invasion, it was attacked by another and still more numerous horde of barbarians, under the conduct of Radagaisus. This prince accompanied Alaric in his first expedition to Italy, and returned to his country, in order to make preparations for a more formidable assault. According to some authors he was a Goth, according to others a Scythian or German. Most of the nations which lay between the Baltic and the Danube, flocked to his standard, and formed an army of at least 200,000 fighting men. He was a strict pagan, and relied more on his gods than on his arms in attacking a country where these gods had been insulted, and their temples and statues had been thrown down. He swore that Rome should pay dear for her sacrileges, and that her inhabitants should be so many sacrifices to his offended deities. The pagans who still remained in Rome and Italy joined him in his sentiments; and, while they publicly blasphemed the God of the Christians, they expressed their full confidence, that Radagaisus, aided by the ancient gods of the empire, would be victorious.

Stilicon, to oppose this formidable army, assembled what troops he could from every quarter; and the Alani, as well as a body of Huns under their king Uldin, and a division of the Goths under a brave chieftain called Sarus, marched to his assistance. But, so disproportionate was his force to that of the enemy, that he could not prevent their entrance into Italy, nor venture to meet them in the open field. His attempt was to cut off their provisions, and gradually reduce them by famine and sickness; and his plan produced the desired effect. Radagaisus, who was quite unskilled in the art of war, encamped two of the divisions of his army on the hills of Fiesulæ, above Florence, whilst with the other he besieged that city. Stilicon threw round him a circumvallation of fortified posts in such a manner, that whilst Radagaisus besieged Florence, he was himself besieged; and one of his divisions was surprised and entirely cut in pieces by Stilicon's barbarian auxiliaries. Radagaisus was soon compelled to raise the siege; and his vast army, deprived of provisions and visited by pestilence, was partly destroyed, and partly laid down their arms. Radagaisus, attempting to escape, was taken and beheaded. The number of captives was so great, that they were sold in troops like so many beasts, at a crown a head. But even at this price they proved a dear bargain: for they all died of various disorders, before they had rendered any service to their masters. (*Till. Hist. des Emps. vol. v. page 538.*)

A. D. 406.—1. Arsacius, the intruded bishop of Constantinople, having died, Atticus is consecrated in his place.

Arsacius did not long hold the see of Constantinople; for he died on the 11th. of November last year, after an usurpation of seventeen months. His place was eagerly canvassed for by many unworthy ecclesiastics, and was given at length in the spring of this year to Atticus, one of St. Chrysostom's priests, who had borne a leading part in his persecution. All the west, part of the east, and the bulk of the people of Constantinople rejected his communion, notwithstanding the edicts, whereby Arcadius, under the heaviest penalties, endeavoured to force it on all his subjects.

2. Deputies are sent to Arcadius by pope Innocent and the emperor Honorius, to propose a general council:—they are treated by Arcadius in an outrageous manner.—Pope Innocent breaks communion with Theophilus and his partisans.

Pope Innocent, more and more convinced of the irregularity of the proceedings against St. Chrysostom, gave information of the affair to the emperor Honorius, who had now fixed his permanent residence at Ravenna. Honorius requested the pope to assemble the bishops of Italy, to consult what was the best method of proceeding in the affair; and this was accordingly done. The pope and bishops recommended to him, to write to his brother Arcadius, and to propose a general council, as the only sure means of restoring peace to the Church. Accordingly, Honorius wrote a letter to Arcadius, and requested the pope to depute four bishops, with two priests and a deacon of Rome, to be its bearers.

The eight deputies of the pope, accompanied by four oriental bishops who had taken refuge in Rome, commenced their journey towards Constantinople, with an intention of touching at Thessalonica to deliver to its bishop (a friend of St. Chrysostom) letters from the pope; but, as they coasted Greece for that purpose, they were intercepted by Arcadius's officers, and forced to go direct to Constantinople. In the port of this city they experienced the most brutal treatment; and, instead of being permitted to land, they were conveyed to the fortress of Anthyra on the coast of Thrace, where, their despatches were forcibly taken from them, and themselves were confined, the Latin deputies in one room, and the oriental bishops in separate dungeons. Soon afterwards, the Latin deputies were sent back to Italy, and the oriental prelates were banished to the remotest parts of the empire.

On the arrival of the deputies in Rome, the pope, fully aware that their treatment by Arcadius had arisen from the suggestions of the clerical enemies of St. Chrysostom, resolved no longer to tolerate their conduct. Wherefore, he publicly excommunicated Theophilus, and all the other bishops who had concurred to the banishment of St. Chrysostom. (*Till. Hist. Eccl. vol. x. page 322—333.*)

A. D. 406.—1. Treacherous policy of Stilicon.

Stilicon had by his wife Serena, niece of the great Theodosius, a son called Eucherius, whom he suffered to be brought up a pagan, and a decided enemy of Christianity. According to almost all authors, his policy during the whole of his administration, was to raise this son, not only to the empire of the west, but also to that of the east. For this end, whilst, on one hand, he checked Alaric when he attempted to make himself master of Rome, on the other, he would never entirely ruin him, in the hope of gradually weakening the two empires by his means, and of the more easily getting possession of them himself. After the last defeat of Alaric, Stilicon entered into a private negotiation with him, in order to forward his treasonable design, agreeing with him, that he (Alaric) should attack the eastern Illyricum, which belonged to Arcadius, and that then, with joint forces, they should fall on Constantinople, and dethrone Arcadius. He is also said to have encouraged the German barbarians to threaten Gaul, and, even, to have supplied them with sums of money for that purpose, flattering himself that, having forced the weak Honorius by the situation of his affairs to associate him with him in the empire, he would easily overcome all his barbarian enemies, and thus settle the whole empire in his family. But this policy proved his ruin and that of the empire: for he was himself deservedly put to death, as we shall shortly see, and the barbarians acquired a strength by his means which proved irresistible. (*Till. Hist. des Emps. vol. v. page 566 &c.*)

2. The Alani, Vandals, and Suevi enter Gaul.

This year is famous for the invasion of Gaul by the Alani, Vandals, and Suevi, who, invited, as we said above, by Stilicon, entered that province in January, and were never more driven out of it. Wherefore, the downfall of the western empire may be dated from this year. Gaul had been exhausted of its legions on occasion of the late war with Radagaisus; and, therefore, the forementioned barbarians, meeting with no resistance except from the Roman allies the Franks, who were defeated by them, easily established a permanent residence in it.

We gave some account of the Alani under the date of 376, when they accompanied the Huns in their invasion of the Gothic eastern territories. But they were never fully incorporated with that nation, and frequently acted as an independent people.

The Vandals came originally from Scandinavia, together with the Goths, Visi-Goths and Gepædæ. They settled in that part of Germany which at present is called Mecklenburg and Pomerania.

The Suevi here spoken of were only a small part of that immense nation, which formerly occupied all the country between the Elbe, the Vistula, the Baltic Sea, and the Danube.

A. D. 407. St. Chrysostom is sent from Cucusus to the western extremity of the empire, and dies on his road.

More than three years had now elapsed since the banishment of St. Chrysostom. He had spent this interval mostly at Cucusus, but, for a considerable time, had been obliged by an incursion of the Isaurians to take refuge in the strong castle of Arabissus. His zealous and active spirit could not lie idle during his banishment. He gave instructions to the neighbouring countries, sent missionaries and money to Phœnicia, wrote several works, and kept alive the fervour and faith of his friends at Constantinople, particularly the holy widow Olympias, by frequent letters. The people of all the neighbouring countries expressed for him the warmest attachment, and honoured him as a glorious confessor in the cause of justice. His enemies were enraged more and more by these circumstances; and nothing but his total extermination could satisfy them. Wherefore, they prevailed on Arcadius to send him to Pityus, a town on the Euxine Sea at the western extremity of the empire. Though extremely sick, he was hurried through every species of weather by his guards; but when he had reached a chapel dedicated to the martyr St. Basiliscus, near Comana Pontica, in Cappadocia, he could go no further; and there, after receiving the holy Eucharist, he closed his career by a most happy and edifying death.

St. Chrysostom died on the 14th. of September, being about sixty years of age, and having been bishop nine years and nearly seven months, of which he had spent three years and nearly three months in exile. His sacred remains were deposited in the chapel of St. Basiliscus, near the body of that holy martyr and bishop of Comana.

The works of St. Chrysostom are too numerous to be particularized here.

A. D. 408. Insolence of the pagans at Calama in Numidia.

On the 1st. of June this year, the pagans of Calama, a city of Numidia, in contempt of a law quite recently published, celebrated one of their sacrilegious solemnities. They carried their insolence so far, that they danced publicly through the streets, and even in front of the church, which had never been done since the time of Julian the Apostate: and, when the clergy attempted to put a stop to such criminal conduct, they assaulted the church with stones, and afterwards set fire to it and the adjacent buildings. The bishop and other ecclesiastics were obliged to fly and hide themselves; and one person was killed. This violence lasted till late in the night, whilst the magistrates offered no resistance to restrain the people's fury. The inhabitants, who were all more or less involved in the guilt of this day, either by action or by criminal neglect of duty, fell into themselves soon afterwards, and endeavoured to engage St. Augustin to obtain their pardon. Whether or no they were punished is uncertain. (*Till. Hist. Eccl. vol. xiii. page 461.*)

A. D. 407.—1. Irruption into Gaul of fresh swarms of barbarians.

The success which had attended the Alani, Vandals, and Suevi, in their attack on Gaul last year, encouraged other barbarous nations to follow them; and this year, a motley and countless multitude, from almost every part of Germany, invaded that province, killing vast numbers of the inhabitants, and taking and sacking almost every city from the Rhine to the Pyrenees.

2. Revolt of the British legions.—Constantine assumes the purple.

The Roman forces, which had been stationed in Britain to guard that province against the Scots of Ireland and the Picts of North Britain, finding their communication with Honorius cut off by the invasion of Gaul by the barbarians, and thinking, also, that this was a favourable opportunity of effecting an entire independence from that weak emperor, raised, this year, the standard of revolt. They at first proclaimed emperor a native of Britain called Marcus and, soon putting him to death, nominated another called Gratian, whom also they slew after four months. They then raised to the purple a common soldier called Constantine, whose name alone recommended him to them. He immediately crossed the channel with an army, and landed at Boulogne, with a view of taking possession of Gaul, Spain, and all the western empire. Being joined by what Roman troops had remained in Gaul, and by the inhabitants, he defeated the barbarians in a great battle, and made himself master of the greater part of the country. Honorius sent against him an army under Sarus, the brave Gothic chieftain who had distinguished himself in the war of Radagaisus. He had, at first, some success; but was afterwards driven out of Gaul by the generals of Constantine, who now established his imperial residence at Arles, and assumed all the externals of an emperor of the west.

A. D. 408.—1. Spain submits to Constantine.

Constantine had two sons, of whom one, called Constans, had embraced a religious state. As Constantine could not in person leave Gaul, on account of the barbarians, who continued in detached parties to infest it, he obliged Constans to relinquish his religious state, to marry, and to go at the head of an army into Spain, accompanied by experienced generals. In that country were four brothers, descendants of the great Theodosius,—and consequently relations of Honorius and Arcadius,—who possessed great wealth and power. Resolving to remain faithful to Honorius, they raised troops to oppose Constans, but without success. Two of them were taken prisoners and put to death: the other two escaped, one to Constantinople, and the other to Italy. The whole country now submitted to Constantine; and Constans, on his return to Gaul, was declared Augustus by him. In the course of this year, Constantine sent an embassy to Honorius, justifying what he had done by the necessity of his circumstances, and demanding a confirma-

tion of his title of Augustus. To this demand Honorius, pressed by the state of his affairs, acceded.

2. Death of Arcadius.—Theodosius II. succeeds in the empire, under the guardianship of Anthemius.

The emperor Arcadius died on the 1st. of May this year, aged thirty one, and having reigned twenty six years, viz. twelve with his father, and fourteen after his father's death. He was succeeded by his son Theodosius II., who was at this time only eight years old, and had been declared Augustus from his birth. The care of the empire devolved on Anthemius, the prefect of the pretorium, a very able and excellent man, and a particular friend of St. Chrysostom.

3. Marriage of Honorius with another daughter of Stilicon.—Alaric marches on Italy.—Fall and death of Stilicon.—Alaric besieges Rome.

Mary, the daughter of Stilicon, who was married to Honorius in 398, being dead, Honorius was prevailed on to take to wife Thermantia, another daughter of that minister. Serena, Stilicon's wife, was chiefly instrumental in bringing about this marriage, in the hopes of exercising through her daughter great sway over Honorius. But her ambitious views, as well as those of her husband, were dissipated in a very short time, as we shall now see.

Alaric, according to the secret agreement between him and Stilicon, mentioned by us in 406, entered Epirus in eastern Illyricum, and there waited for Stilicon and his army, to fall on the eastern empire. When Stilicon was on the point of marching to join him, he received news of Constantine's revolt, and was obliged by Honorius to remain in Italy. Upon this, Alaric quitted Epirus, and directed his march on Italy, meeting with no resistance whatever in the mountainous districts through which his march lay, and in whose numerous defiles, the smallest force might have arrested him. When he had reached Noricum, from which province to Rome his march was easy, he summoned Stilicon by ambassadors to defray the expenses of his delay in Epirus, which he rated at four thousand pounds weight of gold. Stilicon, who was then at Ravenna, immediately waited on Honorius, then in Rome, with this alarming demand. Honorius proposed the affair to a full senate. At first, the majority voted to reject the demand, and to have recourse to arms; but Stilicon so intimidated them, that they at length gave their consent to the proposal; and a promise was made to Alaric, that his demands would be satisfied.

We cannot in this compendium follow the intricate path of Stilicon's policy after the departure of Alaric's ambassadors. Suffice it to say, that his conduct began now to be universally suspected of treachery; and this impression was industriously strengthened by Olympius, who held an important situation in Honorius's house-

hold. This officer, a native of Asia Minor, had been received at court through Stilicon's interest, and had acquired a great ascendancy over the mind of Honorius. He was, according to the Christian authors of those times, a virtuous Catholic; but, in point of talent, was infinitely inferior to Stilicon, and quite inadequate to the task of managing the affairs of the state in those critical times.

Honorius, after the departure of Alaric's ambassadors, resolved to return to Ravenna. In his way he went to Pavia, where an army had assembled for the purpose of marching against Constantine. Olympius soon communicated to the soldiers his ideas of Stilicon, and so inflamed them against him, that they massacred all his partisans. Honorius, on learning from Olympius the real character of his favourite minister, who was at this time at Ravenna, sent an order for his arrest, and soon after one for his death. On learning the fate which threatened him, Stilicon took refuge in a church; but, being decoyed out of it the following day, he was beheaded. His son Eucharis, also, suffered death; and the immense property of both was confiscated to the state. Honorius, also, repudiated Thermantia; and, as he had long been incapable of consummating a marriage, in consequence, it is said, of a draught given him by Stilicon, he delivered her a virgin to her mother Serena. Olympius now took Stilicon's place with respect to Honorius; and, causing great numbers of Stilicon's friends to be put to death, he filled all the public offices both of the army and state with his own creatures, most of whom were like himself, unfit for such situations. The greatest confusion ensued from these events. But what most of all contributed to weaken the defence of Italy, was, that the Roman soldiers, under pretence of punishing the friends of Stilicon, massacred the wives and children of the barbarian troops who were in the service of the empire. This cruel and unjust treatment so exasperated these soldiers, that they abandoned the emperor's service and, to the number of 30,000, went over to Alaric.

The last mentioned chieftain, on learning the death of Stilicon, sent ambassadors to Honorius to demand the sum of money which had been promised him. This demand was refused; upon which he entered Italy and, meeting with no resistance whatever, sat down before Rome which in a short time he reduced to the utmost extremity by famine. The senate at length bought a deliverance from him by an enormous ransom. This ransom was 4,000 pounds weight of gold, 30,000 pounds weight of silver, 4,000 robes of silk, 3,000 pieces of fine scarlet cloth, and 3,000 pounds of pepper.

During the siege of Rome on this occasion, the senate caused Serena, Stilicon's widow, to be strangled, though history imputes not to her any of the guilt of her husband.

A. D. 409.—1. Honorius refuses to comply with some of the conditions of the late agreement with Alaric.—Fall of Olympius who is succeeded by Jovius.

Alaric, when he raised the siege of Rome last year, did not leave Italy, but cantoned his men in Tuscany or Etruria, and there waited for the fulfilment of the conditions of the late truce, all of which had not as yet been complied with. Though Honorius had sanctioned these conditions, yet he refused to abide by them, and turned a deaf ear to the representations of the senate on the danger to Rome which might arise from this proceeding. Alaric, reinforced by a body of fresh Goths under his brother-in-law Ataulph, and by 40,000 slaves who had escaped from Rome, now again declared war on the empire.

This state of affairs proved fatal to Olympius, to whom were imputed all the recent evils. He was disgraced by the emperor, put to a disgraceful death by his enemies not long afterwards, and Jovius, the prefect of the pretorium, a native of Ionia and formerly a particular friend of Alaric, was substituted in his place. A total change of officers now ensued; and many of the friends of Olympius were put to death, amongst whom were the two principal generals of the army.

2. Fruitless negotiations with Alaric:—he again besieges Rome, and forces it to proclaim emperor Attalus the prefect of the pretorium.

Alaric, barbarian as he was, had a great and noble soul, and was averse from carrying things to extremity. Wherefore, though at first he made exorbitant demands to an embassy sent to him by Honorius, he afterwards so far relented, that he proposed very easy and equitable conditions of peace. But Honorius was advised by Jovius and other officers to reject these conditions, and to continue the war. Upon this, Alaric again laid siege to Rome and, having cut off its provisions, proposed to the Romans, as the only condition of their safety, to renounce their allegiance to Honorius, and to accept for emperor Attalus, the prefect of the pretorium, who was a favourite of the Gothic army. This condition was accepted; and the new emperor, having been regularly proclaimed and accepted by most of the cities of Italy, began to figure in this capacity. He set on foot two expeditions, one against Africa, and another against Ravenna. The latter he headed himself: the former he sent under an officer called Constantine. His object in attacking Africa was to secure provisions for Rome, which were supplied chiefly by that province. But Heraclian, governor of Africa, defeated Constantine, and afterwards routed a second expedition; and so guarded all the ports, that no supplies could be sent to Rome. The other expedition was equally unsuccessful. At first indeed, Honorius, being betrayed by his chief minister Jovius, who went over to Attalus, and not being able to obtain any terms of accommodation

from that mock emperor except a mere promise of his life, was on the point of abandoning Ravenna, and of flying to Constantinople: but, as he received at this critical moment a strong military force from his nephew Theodosius, and also a large supply of money from Heraclian, Attalus raised the siege of Ravenna, and retired to the neighbourhood of Rimini, where Alaric took up his winter quarters.

3. Gerontius revolts in Spain against Constantine, and proclaims Maximus emperor.—The Vandals, Suevi, and Alani conquer Spain. —Britain and Armorica renounce their dependence on the Roman empire.

Gerontius, a brave and experienced officer, was the general whom Constantine gave to his son Constans, when he sent him into Spain in 407. This man, understanding that Constantine was going to send him a successor in the government of Spain, which he had hitherto held, revolted from him, and proclaimed emperor a creature of his called Maximus. A civil war ensued, in which Gerontius after much bloodshed was for some time victorious, and even marched into Gaul to attack Constantine.

This civil war so weakened the Roman forces both in Gaul and Spain, that the Vandals, Suevi, and Alani, who had entered Gaul in 406, passed the Pyrenees, through the treachery of the guards, left by Gerontius to defend them, and entered Spain in September or October this year. They soon made themselves masters of the whole country, after laying it waste in a most terrible manner, and divided it amongst themselves. A part of the Vandals, under their king Gonderic, and the Suevi under Ermeric, took possession of Galicia, which then extended much farther than at present: another part of them, called Silinges, seized on the Provincia Bœtica, which is supposed to have derived from them its present name Andalusia, this name being a corruption of Vandalusia.

Whilst the affairs of the western empire were in this condition, Armorica, viz. those maritime countries which are at present called Britany and Normandy, and also Great Britain declared themselves independent. For, as Honorius was in no condition to defend the former from the German barbarians, nor the latter from the Scots and Picts, the inhabitants of these countries took their defence into their own hands and, throwing off the Roman yoke, declared themselves independent states.

A. D. 410.—1. Triumph of Christianity in the plunder of Rome by the Goths.

A remarkable and edifying scene took place in the midst of the plunder of Rome this year. In the house of an aged virgin consecrated to God were found a great number of rich sacred vessels, belonging to the church of St. Peter. Alaric, on being informed, ordered them all to be transported to the said church on the shoulders of the Goths themselves. This was accordingly done; and the procession, under a strong Gothic escort, traversed the whole city, and was followed by a crowd of the Catholic inhabitants singing hymns, in which the Goths themselves joined. Every article was delivered in safety to the guardians of the church.

2. St. Paulinus bishop of Nola is made prisoner by the Goths.

St. Paulinus was born at Bourdeaux in 353, of one of the most noble families of the Roman empire. He had great natural talents, which he cultivated by an excellent education under the famous Ansonius. For some time he pleaded at the bar with great reputation, and was advanced to the first dignities of the state. Being himself possessed of vast property, he married a rich and most virtuous Spanish lady, called Therasia, and had by her a son whom he buried in his infancy. Growing disgusted with the world, and desirous of consecrating himself wholly to God, he retired with his wife to their estates in Spain, where, after four years spent in retirement and penance, they agreed to live in perpetual chastity; and, soon afterwards, distributed their whole property amongst the poor, or applied it to pious uses. This conduct brought on Paulinus the reproaches and contempt of his former friends, which to him was a motive of joy, as it served to disengage his heart more and more from the world. In 393 the people of Barcelona forced him to receive the order of priesthood, with the intention of retaining him amongst them: but he left Spain and retired to Nola in Campania, near which city stood a church dedicated to St. Felix, for whom he had conceived a strong devotion from his infancy. To the service of St. Felix in this church he dedicated himself, living in a neighbouring house, and cultivating a little garden. Here also were aggregated to him several other persons, who, like himself, had abandoned all things to follow Christ; and with them he led a life of great sanctity and austerity. He employed his poetical talents, which were very eminent, on religious subjects; and, in particular, every year, on the anniversary of St. Felix, he wrote a poem in his honour. About the year 409 he became bishop of Nola, and was made prisoner by the Goths when they ravaged Campania this year. In this extremity he said to God with confidence: "Suffer me not to be tortured for gold or silver, for thou knowest where I have placed all that thou gavest me:" and neither he nor any of his companions were tortured by the barbarians.

A. D. 410.—1. Alaric deposes Attalus, and again makes propositions of peace to Honorius.—The negotiation is broken off by Sarus the Goth, and Alaric again besieges Rome, which he takes and plunders.

The failure of the expeditions to Africa occasioned a most dreadful famine in Rome; and, as Attalus was blamed for this failure by Alaric, and in other respects appeared an unfit instrument in his hands for the purpose he had in view in raising him to the empire, he was publicly stripped by him of the purple and other ensigns of majesty. Alaric was now thoroughly disposed to make a lasting peace with Honorius; and, therefore, moving his troops to the neighbourhood of Ravenna, he sent to Honorius the ensigns of royalty, which he had taken from Attalus, and offered reasonable terms of accommodation. Honorius on his side was equally disposed to peace, when Sarus the Goth, who was a mortal enemy of Alaric, resolved to prevent a reconciliation; and, therefore, sallying out of Ravenna at the head of 300 Goths, he suddenly fell on Alaric's troops, and made a great slaughter amongst them. This perfidious conduct, which Alaric attributed to Honorius, so irritated the barbarian chief, that he immediately marched on Rome and again besieged it. After a considerable time, he entered the city, some say through the treachery of those who guarded the Salarian gate; and the scenes of plunder which now ensued are beyond description. But, Alaric recommended to his men to be sparing of blood; and he constituted the two churches of St. Peter and St. Paul, the most spacious of any in Rome, asylums in favour both of persons and property.

Vast numbers, amongst whom were the first families of Rome, fled on this occasion to Palestine, and were hospitably received by St. Jerome at Bethlehem: others fled to Africa, where they experienced a quite contrary treatment from Heraclian, the brutal and avaricious governor of that province.

2. Alaric after ravaging the south of Italy dies suddenly at Consentia, a town in Brutium or Calabria.

Alaric remained only six days in Rome after its capture and plunder, after which the Gothic army, laden with immense spoils and incalculable treasure, bent its course down the Appian road towards Campania and the south of Italy. Every thing which opposed them was destroyed, and every thing else plundered till they reached Rhegium. Alaric now proposed to himself, first to conquer Sicily, and then to go over into Africa: but the first division of his fleet being destroyed in the straits of Messina, he fell back on Consentia, where he was taken ill and in a short time died. He was buried with rich spoils in the bed of the river Busentinus, its course having been diverted for that purpose by Roman captives, and, lest they should discover the spot where he lay, they were all inhumanly massacred. The Gothic army immediately pro-

A. D. 411. Celebrated conference between the Catholics and Donatists.

When Constantine, the general of the usurper Attalus, invaded Africa in 409, Honorius, fearing lest the Donatists, always prone to rebellion, should join him, granted them liberty of conscience, of which they had been deprived by former rescripts. This indulgence they abused in the most shameful manner, by committing every species of outrage against the Catholics. Honorius, on being informed of this their conduct by a deputation from the Catholic bishops, gave a commission to the tribune Marcellinus to summon both parties to a conference, for the purpose of at length putting an end to the unhappy schism. Accordingly, this officer gave orders to all the bishops of Africa, Catholic as well as Donatist, to repair to Carthage, and to select seven disputants on each side, who should maintain their respective causes, as also seven others as assistants, and four ecclesiastical notaries. These eighteen on each side were alone permitted to be present. The conference was opened on the 1st. of June this year, and lasted three days; St. Augustin being the leader of the Catholic disputants. The Catholic champions gained a signal triumph over their adversaries; and Marcellinus, having passed sentence in their favour, issued, by the emperor's authority, an edict, prohibiting the Donatists from assembling, and ordaining, that such of them as refused to come over to the Catholic communion should be subject to all the penalties which had previously been imposed.

The Donatist bishops appealed from this sentence to the emperor, but without effect, as we shall see next year.

The acts of this celebrated conference were published by Marcellinus, and were read every year in the principal churches of Africa during Lent, when the people had more leisure to attend to them. But, as they were very long, St. Augustin drew up and published an abridgment of them, which has come down to us. (*Till. vol. xiii. art. St. Augus.*)

A. D. 412.—1. Honorius confirms the sentence of Marcellinus against the Donatists.—The Pelagian heresy and council of Carthage against Celestius.

The tribune Marcellinus having made his report to Honorius of the conference with the Donatists, this emperor not only rejected the appeal of the schismatics, but, in the beginning of this year, passed a law, in which he annulled all former rescripts in their favour, banished their bishops and clergy from Africa, ordered all churches to be delivered up to the Catholics, and subjected the refractory of every condition to heavy penalties. This law was the death blow to the Donatist schism in Africa; for, though some few

claimed as his successor his brother-in-law Adolphus, or, as he is more commonly called, Ataulph.

A. D. 411. Gerontius kills Constans, and besieges Constantine in Arles:—Honorius sends Constantius against him:—he kills himself.—The usurpation of Jovinus.

Whilst Alaric was besieging Rome last year, Constantine crossed the Alps with an army and entered Italy, apparently to assist Honorius, but in reality with an intention of dethroning him. But Honorius, having put to death Allobricus, the general of his forces, who was detected in a conspiracy against his master in favour of Constantine, the latter returned to Arles his capital. During his absence from Gaul, Gerontius, having overcome Constans in Spain, pursued him into Gaul and, capturing Vienne where he had shut himself up, put him to death: he then besieged Constantine in Arles.

Honorius, this year, indignant at the treacherous conduct of Constantine, broke peace with him; and sent an army against him under the conduct of a most distinguished officer called Constantius, who afterwards married into the imperial family, was raised to the purple, and was the father of Valentinian III. This officer, by birth a Roman citizen and a native of Illyricum, was a man of extraordinary parts, well shaped in his person, agreeable in conversation, frank, generous, an enemy of all dissimulation and restraint, disinterested, brave, and equally capable of commanding an army and of governing the state. On his approach, Gerontius, who was still besieging Arles, raised the siege and, being abandoned by his men, fled to Spain, where he killed himself. Constantine, on receiving a promise of his life, now surrendered himself to Constantius: but, Honorius, in revenge for the death of his two nephews, slain by Constantine in 408, ordered his head to be struck off. Maximus, degraded from his usurped purple, was suffered to live.

Whilst these events were taking place at Arles, Jovinus, a Gaulish nobleman of one of the most illustrious families of that country, revolted from Honorius: but his reign was of short duration.

A. D. 412.—1. The Goths enter Gaul.—Death of Jovinus and his brother Sebastian.

Ataulph, king of the Goths, having exhausted Italy of its riches, crossed the Alps this year with his army and entered Gaul, with an intention of obtaining a fixed residence in that country. He carried in his company Placidia, sister of the emperor Honorius, who was taken prisoner in the sack of Rome, but who was always treated both by Alaric and Ataulph with all respect and honour. Attalus, who since his deposition had always resided in the Gothic army, also accompanied him. By the advice of the last mentioned, Ataulph advanced towards Jovinus, for the purpose of proposing the division of Gaul between them: but Jovinus

continued obstinate, the great majority returned to Catholic communion. (*Till. Hist. Eccl. vol. xiii. page 583.*)

Whilst the Church was beginning to triumph over the Donatist schism, another and still more formidable blow was aimed at her by the Pelagian heresy.

The heresiarch Pelagius, whose original name was Morgan, was a native of Great Britain, and seems to have been a monk of the monastery of Bangor in Wales, though he never received the order of priesthood. He is represented as a man not well educated, but endowed with a subtle mind and strong and ardent feelings. He was eminently versed in the art of dissimulation, and would disguise or avow his sentiments, as circumstances required. In his person he was very tall and bulky. He travelled to Rome about the beginning of the present century, when he was already considerably advanced in years, and resided long in that city, having for a considerable time the reputation of piety, and enjoying the friendship of St. Paulinus of Nola, and several other distinguished persons. He is said to have imbibed his heretical notions on grace from one Rufinus, a Syrian monk and a disciple of Theodore of Mopsuesta. At first he couched his doctrine in ambiguous terms, and only spoke openly when he had gradually prepared his disciples for it. The leader amongst these disciples was Celestius, a person of noble extraction, and of considerable learning and abilities. They both left Rome a short time before the arrival of Alaric in 410, and repaired, first to Sicily, and then to Africa, where Celestius remained, whilst Pelagius proceeded to Palestine.

As Celestius preached his errors at Carthage quite openly, and infected great numbers with them, he was denounced to Aurelius, bishop of that city, who assembled the neighbouring bishops to deliberate on them. Being cited to appear before the council, he did not deny the heretical propositions imputed to him; and, as he refused to make any retraction, he was condemned and excommunicated by the council. It was now that St. Augustin first began to write against this heresy.

Pelagius and Celestius taught, that man is born in the same state in which Adam was before his fall; that infants are saved without baptism; and that we can observe all God's commandments without divine grace. (*Till. Hist. Eccl. vol. xiii. art. St. Augus.*)

9. Theophilus of Alexandria dies, and is succeeded by St. Cyril.

On the 15th. of October this year, the famous Theophilus of Alexandria died of a lethargy, having been bishop of that see twenty seven years. He was succeeded, though not without much opposition, by his nephew St. Cyril, who afterwards became famous for his defence of the faith against Nestorius.

expressed a reluctance to so close an alliance with a powerful barbarian. This indisposed Ataulph against him. Another cause of disgust was Sarus the Goth, who was a personal enemy of Ataulph. This chieftain, having quarrelled with Honorius, abandoned his service, and was on his journey to join and assist Jovinus,—probably at Jovinus's invitation,—when Ataulph, informed of his approach, resolved to intercept him. Wherefore, he met and attacked him with 10,000 men, whilst Sarus had only eighteen or twenty followers. After a desperate resistance, in which Sarus killed a great number of Ataulph's men, he was taken alive by means of a net thrown round him, and soon afterwards put to death. This indisposition of Ataulph with regard to Jovinus was carefully fostered by Dardanus, Honorius's prefect of the pretorium in Gaul; and it was confirmed and increased by Jovinus himself who, contrary to Ataulph's advice and will, raised to the purple his brother Sebastian. Ataulph, therefore, entered into a negotiation with Honorius,—probably through Dardanus,—and offered to send him the heads of the two tyrants, on certain easy conditions, one of which was, that Honorius should supply his army with bread. The conditions being accepted, the treaty was made and mutually sworn to; and Ataulph soon began to comply with his promise by slaying Sebastian. Jovinus fled to Valenceia, where the Gothic king besieged him, forced him to surrender, and put him into the hands of Dardanus. This officer transported his prisoner to Narbonne, where he poniarded him with his own hand. The heads of both were sent to Carthage; and severe punishment was inflicted on their leading partisans. (*Till. Hist. des Emps. vol. v. page 608.*)

2. Law of Honorius in favour of the Church:

Honorius, who, though a weak emperor, had the good of religion sincerely at heart, published a law on the 24th. of June this year, by which he ordained that the lands of the Church should be subject only to the regular and ordinary taxes, and not to such as were occasionally added to them for the repair of roads, the reestablishment of bridges, the transport by land or sea of what belonged to the state &c.; and he condemned to exile those who should exact from ecclesiastics any of those things, from which this law exempted them. This law was the more remarkable, as it showed Honorius's respect for the Church even at this time, when his treasury could not fail of being exhausted by his numerous wars and losses, and when, on the other hand, the property of the Church was on the increase in his dominions.

Honorius, also, this year, published several laws in benefit of the people of Africa; and sent to that country inspectors to put an end to the various injustices practised by the public officers against the people.

A. D. 413.—1. The tribune Marcellinus is put to death by count Marinus at the instigation of the Donatists.

Count Marinus, who had this year defeated count Heraclian in Italy, was, after the death of that rebel, sent into Africa to punish his partisans. At the instigation of the Donatists, who bore Marcellinus a grudge for the sentence he had passed against them, this tribune and his brother Apringius, were cast into prison by Marinus, as having been engaged in Heraclian's rebellion. St. Augustin, who was then at Carthage, and who was fully persuaded of Marcellinus's innocence, exerted every nerve to save him; and at length prevailed on Marinus to suspend the process against him, till Honorius should be consulted. Accordingly, a bishop was dispatched by St. Augustin and other friends of Marcellinus to court, who so completely proved the innocence of Marcellinus, that the emperor gave an order for his immediate acquittal. But Marinus, instigated by one Cecilian a private enemy of Marcellinus, and also bribed by the Donatists with a large sum of money, put him to death together with his brother, before the emperor's order arrived. He was immediately disgraced by Honorius.

St. Augustin represents Marcellinus as a very holy man; and he is put down in our calenders as a martyr in the cause of religion.

2. St. Augustin begins his great work on the City of God.

The object of this work was to answer the complaints made by the pagans, who attributed the irruptions of the barbarians to the establishment of Christianity.

He gave the title of the City of God to this work because its design is to defend the society of the children of God, viz. the Church, against the society of the children of the world. The whole work is divided into twenty two books, of which the first ten are employed in refuting the pagans; five against those who believed that the worship of the gods was necessary for the temporal prosperity of this world; five against those who served the gods in order to be happy in another life. The twelve last books establish the truth of the Christian religion.

A. D. 414. Alexander, bishop of Antioch, puts an end to the Meletian schism.

We observed under the date of 398, that Flavian, successor of St. Meletius in the see of Antioch, was received to communion by pope Siricius; but, that the schism was not entirely extinguished on that occasion, many Eustathians still continuing to hold their separate assemblies. On the death of Flavian in 404, Porphyrius, usurped that see, and continued in it to the present time, when he died, and a most venerable man called Alexander was elected to succeed him. Alexander had passed his life in the exercise of the monastic profession, and was eminent for every episcopal virtue; and this circumstance gave the greatest weight to his eloquence, in

A. D. 413.—1. Heraclian count of Africa rebels and is slain.

Heraclian, governor or count of Africa, had shown the greatest fidelity to Honorius during the Gothic war, and had rendered him many important services. But, being made consul this year, he conceived the design of seizing the empire. For this purpose, he invaded Italy with a numerous fleet and a vast army; but, being met and defeated by count Marinus, Honorius's general, he fled back to Africa, where he was immediately put to death.

2. Ataulph takes Narbonne.—The establishment of the Burgundian kingdom.

One of the conditions of the late treaty between Honorius and Ataulph was, that the latter should surrender the princess Placidia; and Constantius, who wished to espouse her, as he afterwards did, was very urgent in demanding her. But, as Honorius on his side had not complied with the conditions granted to the Goths, one of which was to supply their army with corn, Ataulph, who was also desirous of marrying Placidia, refused to give her up till this condition should be fulfilled. The rebellion of Africa had prevented Honorius from sending the corn, but he promised to do so, when Placidia should have been restored. Ataulph, also, promised to give up Placidia when the corn should be forth coming; and thus, matters began again to be embroiled.

Ataulph was the aggressor. He took possession of Narbonne and Toulouse, and advanced as far as Marseilles. But count Boniface repulsed him; upon which, he went to Bourdeaux, where he and his army were received as friends.

About this time commenced the kingdom of the Burgundians in Gaul. Having conquered Helvetia in 407, they had advanced towards the Loire. Constantius marched against them; and, as they demanded permission to establish themselves in the country, that general advised the emperor to grant their request. Accordingly, a considerable portion of the territory of the *Æduani*, and *Sequani*, (*Franche Contè* or *Burgundy*,) was ceded to them; and their king *Gondicaris* was declared a friend and ally of the Romans.

A. D. 414.—1. Ataulph marries Placidia at Narbonne.

Ataulph, as we have already observed, had long desired to be married to Placidia; but, was always thwarted in his pretensions by the manœuvres of Constantius, who was equally desirous of having her for wife, and also by Placidia herself, who was averse from a marriage with a barbarian prince. At length Ataulph, by means of a Roman called *Candidian*, who was in the service of the princess, and whom he had gained over to his interest, obtained her consent; and the marriage was this year celebrated with the greatest magnificence at Narbonne. The ceremony was performed after the Roman manner, the principal honours were done to Placidia, and Ataulph himself was dressed in Roman attire. On the day of the

which also he greatly excelled. His first care was to put an end to the unhappy schism which had so long prevailed at Antioch; and he had recourse for that end to an expedient, which had never before been practised. At the head of those of his communion, as well clergy as laity, he went to the place where the Eustathians were assembled and were singing psalms. Without the least hesitation, he and his flock joined the Eustathians in their canticles, and the whole assembly immediately sallied forth, and marched through the streets in a public procession to the great church. To remove all difficulties which might hinder a complete union, St. Alexander received into his clergy all those who had been ordained by Paulinus and his successor Evagrius, leaving each one in his respective rank. Thus finished the Meletian schism which had lasted eighty five years.

St. Alexander, also, inscribed St. Chrysostom in the ecclesiastical diptychs, and sent a solemn deputation to Rome to give an account of what had happened, and to beg the pope's communion. Pope Innocent, having ascertained that St. Alexander had complied with all the conditions, which he (the pope) had previously laid down and sent to him, most joyfully admitted him to his communion; and thus the whole church of Antioch was fully reconciled to the holy see.

A. D. 415.—1. Occurrences in Palestine on the subject of Pelagianism.—Conference at Jerusalem.—Council of Diospolis.

Pelagius, having gone to Palestine in 412, began to spread his heretical notions in that country, to the great scandal of the orthodox professors of the faith. St. Jerome no sooner perceived his heresy, than he began to write against it; and, in the present year, Orosius arrived from Africa and denounced it in a formal manner. This person was a Spanish priest, well versed both in human and divine literature, who, disgusted with the heresies prevalent in Spain, and attracted by the fame of the great St. Augustin, travelled to Africa, for the purpose of conferring with that holy doctor. He was in Africa when, in 412, Celestius was condemned in the council of Carthage. Going this year to Palestine, and learning the mischief done there by Pelagius, he cordially joined St. Jerome in opposing that heresiarch. John of Jerusalem, who secretly favoured Pelagius,—though his clergy were quite opposed to him,—summoned Orosius from Bethlehem to Jerusalem, for the purpose of conferring publicly with Pelagius on the disputed questions. Pelagius with his usual duplicity endeavoured to disguise his sentiments, whilst Orosius maintained that he held the heretical doctrines condemned at Carthage. The result of the council was, that Orosius having declared that the cause ought to be referred to the Apostolic see, this proposal was acceded to by the bishop John and all the assembly.

nuptials he made her a present of fifty pages, each bearing in his hands two large bowls, one full of pieces of gold, the other filled with jewels of inestimable value; both being the spoils of Rome.

2. The princess Pulcheria assumes the care of the eastern government, and the title of Augusta.

Arcadius left, besides Theodosius II., three daughters, viz. Pulcheria, Arcadia, and Marina. This year, Pulcheria, who was now fifteen years of age, took into her hands the government of the eastern empire, under the title of Augusta, and became tutress to her brother, who was only two years younger than herself. She was eminently qualified for this situation, not only by her virtue, but by her abilities, in which particular she was the only one of the great Theodosius's descendants who resembled him. In the education of Theodosius, she took care to impress him above all things with the deepest sentiments of religion; and both she and her sisters set him a splendid example of piety. Indeed, the royal palace resembled a religious community, in the regularity and fervour with which the various offices of religion were performed in it.

What became of Anthemius, the virtuous minister who had hitherto managed affairs in the eastern empire with great ability and success, we are ignorant; for history from this time forward is silent in his regard.

A. D. 415.—1. Ataulph leaves Gaul and goes into Spain, where he is killed at Barcelona:—he is succeeded by Singeric and soon after by Wallia.

Ataulph, whose marriage with Placidia took place in January last year, had in the course of the same year a son, whom he called Theodosius, but who died soon after. He was now more than ever desirous of peace with Honorius; and, in order to intimidate that emperor into his views, he again vested Attalus with the purple and title of Augustus, though he gave him neither power nor riches to support his dignity. But all his efforts were traversed by Constantius, who had become his personal enemy on account of his marriage with Placidia. All he could obtain from Honorius was a partial accommodation, by which he engaged to give up all his possessions in Gaul, and to go over to Spain, in order to restore that country to the empire. In execution of this treaty, Ataulph sent orders to the Goths to evacuate the towns they possessed in Gaul, and to join him. They obeyed with regret; and those who were at Bourdeaux pillaged and burnt the town before they left it. Being determined to carry with them all the riches of the country, they laid siege to Bazas, but were repulsed from this place. They then crossed the Pyrenees and took possession of Barcelona; and here, in a short time afterwards, the reign and life of Ataulph came to an end. He had in his service a Goth, small in body but of a daring soul, who had formerly been affectionately attached to Sarus, and who attended on Ataulph with no other

Not long after this conference, two Gaulish bishops viz. Heros, of Arles, and Lazarus of Aix, both driven from their sees, appeared in Palestine, and brought with them a writing which contained extracts from the books of Pelagius and Celestius, full of their heretical doctrines. The circulation of this writing occasioned a council of fourteen bishops at Diospolis (the Lydda of the scriptures). Pelagius was present at this council; and he so ingeniously explained away the sense of all the obnoxious passages objected to him, that he was declared orthodox by the council, and admitted by it to communion. His accusers did not attend at the council, being prevented by sickness.

2. Invention of the relics of SS. Stephen, Gamaliel, &c.

This year were miraculously discovered the relics of SS. Stephen, Nicodemus, Gamaliel and his son Abibas, at a place called Caphargamala about twenty miles from Jerusalem. Those of St. Stephen were claimed by John, bishop of Jerusalem, and transported with great solemnity to that city. The greater part of them were afterwards conveyed to Africa. (*See Till. Hist. Eccl. vol. v. page 10. and Butler Aug. 3rd.*)

A. D. 416.—1. Writings of Pelagius about this time.—Councils of Carthage and Milevum.

Pelagius soon turned to account the sentence passed in his favour at Diospolis; and, in an apology which he published, and in which he carefully concealed the acts of the council, he boasted of his innocence. He also about this time published against St. Jerome his book on "Free will," in which his errors clearly appeared, though he endeavoured to disguise them by ambiguous terms.

Orosius (Paul) returned about this time to Africa, bringing with him the relics of St. Stephen; and he gave an account of what was going on in Palestine on the subject of Pelagius. Two councils, one at Carthage of sixty-eight bishops, and another at Milevum of sixty one, immediately deliberated on this affair; and they agreed to refer it to pope Innocent, which was accordingly done.

2. St. Alexander of Antioch dies, and is succeeded by Theodotus.—Atticus of Constantinople, and St. Cyril of Alexandria restore the memory of St. Chrysostom, and are admitted to the pope's communion.

About this time died St. Alexander of Antioch; and he was succeeded by a very virtuous priest called Theodotus, who, like his predecessor, honoured the memory of St. Chrysostom. Atticus, who had usurped the see of Constantinople in 406, and St. Cyril of Alexandria at first refused to follow his example; but at length they did so, and were received by pope Innocent to his communion.

A. D. 417.—1. Pope Innocent answers the letters of the African councils, and excommunicates Pelagius and Celestius.

view, than that of revenging the death of his beloved master. An opportunity offering itself for carrying his design into execution, he slew Ataulph in his stables, and was himself immediately cut in pieces by his guards. A faction in the Gothic army now proclaimed king Singeric, the brother of Sarus, who immediately murdered all the children of Ataulph by a former wife, and reduced Placidia to the state of slavery. But, after seven days, Singeric was slain, and the celebrated Wallia was proclaimed king of the Goths.

2. Law of Honorius in favour of the Jews.

On the 6th. of November this year, Honorius addressed a law to the Elders of the Jews, in which, having complained that many Jews embraced Christianity, not from a belief in its dogmas, but to avoid the penalties of the laws, he ordained, that persons of this description should be allowed to return to Judaism, without incurring the punishment which the laws inflicted on those Christians who became Jews. "For," he added, "it is hurtful to Christians to have amongst them those who adore not God in spirit and truth."

A. D. 416. Wallia makes peace with the Romans, and wages war in their favour against the other barbarians of Spain:—he delivers up Placidia to Honorius.—Attalus is taken by the Romans and banished.

Wallia, who last year succeeded Ataulph, began his reign by assassinating all those who appeared to have any claim to the throne. He next resolved to put in execution the design formed by Alaric of invading Africa. For this purpose, leaving Barcelona and crossing Spain to Boetica, (Andalusia,) he equipped a numerous fleet, and attempted to transmit to Africa a large detachment of his army. But this fleet experienced the same fate as that sent by Alaric to Sicily: upon which, Wallia returned to Barcelona, and made overtures of peace to Honorius, offering to surrender Placidia, and to make war for the Romans against the other barbarians. The peace was concluded; Placidia was restored, and Wallia commenced a bloody war against the other barbarous nations who had invaded Spain.

As for Attalus, who still continued to bear the name of emperor, he put to sea in a vessel in order to escape; but he was taken by the Romans, and sent to Honorius, who contented himself with mutilating one of his hands, and banishing him to Lipara,—an island on the north eastern coast of Sicily,—where he was furnished with the necessaries and comforts of life.

A. D. 417.—1. Honorius gives Placidia in marriage to Constantius.—Triumph of Honorius at Rome.

The synodal letters of the council of Carthage and Milevum were carried to Rome by a bishop called Julius, who was also the bearer of letters from Aurelius of Carthage, St. Augustin, and three other bishops. The acts of the council of Diospolis were also transmitted at this time to the holy see. The pope, who down to this time was but imperfectly acquainted with the state of Pelagianism, on receiving these documents, and also Pelagius's book, excommunicated Pelagius and Celestius, condemned their doctrines and writings, and wrote an answer to the African churches in which he explained the orthodox Catholic doctrine. He begins this letter by praising the African bishops for their appeal to the holy see, —this in cases of faith being, as they knew, customary and necessary.

2. Pope Innocent dies on the v. of the calends of August, (28th. of July,) having sat in the pontifical chair fifteen years two months and ten days.

There are extant several decretals of this holy pope on ecclesiastical questions referred to him.

3. St. Zosimus, a native of Greece, is made pope on the xiv. of the calends of September (19th. of August).

4. Pope Zosimus, deceived by Celestius and Pelagius, writes in their favour to the bishops of Africa.—Great council of Carthage.

Celestius and Pelagius, terrified in the highest degree by the sentence of pope Innocent against them, attempted to escape this thunderbolt by their customary artifices. For this purpose, Celestius hurried to Rome and, throwing himself at the feet of pope Zosimus, protested his innocence, and his willingness to submit his whole cause to the decision of the holy see. In justification of his doctrine, he presented to the pope and his assembled clergy a profession of faith, which, though captious and by no means satisfactory on the points at issue, so far moved the pope in his favour, that he resolved to act towards him with lenity; particularly, as he hoped by these means to save for the Church a person who appeared so humble and docile. Soon afterwards, the pope received from Pelagius a letter, containing the same protestations and profession of faith, as those of Celestius. St. Zosimus now believed that these two persons had been treated with over great severity and some injustice; and he wrote in this sense a letter to the bishops of Africa. But, suspending his judgment for the present respecting their guilt or innocence, he refused to restore them to the communion of the Church.

The African bishops, on receiving the pope's letter, perceived clearly that he had been imposed on by the two artful heretics. A great council of 214 bishops, in which St. Augustin made the principal figure, was assembled at Carthage to reconsider the affair. It was unanimously resolved to transmit to pope Zosimus another representation, in which the artifices of Celestius and

Honorius, to reward the numerous services of Constantius, gave him in marriage his sister Placidia; an honour to which, as we have several times observed, he had long aspired. Placidia,—the daughter, sister, and aunt of an emperor, and widow of a king,—thought it beneath her to marry a person of low birth like Constantius, and, therefore, refused to give her consent. But Honorius, resolved on this match, took hold of her hand and put it into that of Constantius. Thus they were married on the 1st. of January of the present year.

A few months afterwards, Honorius, leaving Ravenna, repaired to Rome, which he entered in triumph, causing Attalus, brought for that purpose from Lipara, to walk before his chariot. When the triumph was over, Attalus was remanded to the place of his exile, and Honorius returned soon after to Ravenna.

2. Pharamond, the reputed founder of the French monarchy, is king of the Franks about this time.

History is very confused respecting the origin of the Franks, who bore so great a part in overturning the Roman empire. The most common opinion is, as we observed under the date of 256, that they were an assemblage of various confederate German tribes, which took this name, to signify their determination of maintaining their independence. About the last mentioned date, they took up their abode on the eastern bank of the Rhine, which they often crossed to invade the Roman territory, and were as often driven back by the Roman armies. At length, about the year 342, under the emperor Constans, they seem to have obtained, with the consent of the Romans, a permanent settlement in that part of Gaul which was called Riparia, from being contained between the Rhine, the Meuse, and Moselle,—the same country which in aftertimes was called Lorrain.

The Franks were ruled by various chieftains, who wore long hair to distinguish them from the others, who were obliged to wear the hair short. It is supposed by Tillemont, that about the present year they first elected a common sovereign called Pharamond. He owed this supreme rank to his valour; and it was, they say, on the field of battle, that he was elevated by the soldiers on a shield, and by this ceremony proclaimed king of the nation. To him is generally ascribed the institution of the famous Salic law, which excluded females from the throne of France.

The Franks, for many ages, lived on vegetables and such animals as they killed in hunting. Their gods were the sun, moon, trees, rivers; their temples deep caverns; their priests were the Druids, who acted as astrologers, physicians and judges: their towns were the forests; their houses, huts built of wood or clay. They were sincere, faithful, generous, and hospitable, but above all things intrepid warriors, cowardice being their greatest crime.

Pelagius were laid open, and in which the pope was requested to confirm the sentence passed on them by his holy and enlightened predecessor.

A. D. 418. Pope Zosimus confirms the sentence of the African councils against Pelagius and Celestius.—The emperor Honorius publishes a rescript against them and their followers.—Julian, bishop of Eclanum, and seventeen other bishops refuse to submit to the pope's sentence.

Pope Zosimus, on receiving the African representation, and the canons of the council of Carthage against the Pelagians, cited Celestius to appear before him, being determined to require from him a formal and explicit denial of the doctrines imputed to him. But Celestius refused to appear, and fled from Rome; upon which, the pope renewed the excommunication pronounced against him and Pelagius, and confirmed the decrees of the council of Carthage. He communicated this decision to the African bishops; and also addressed to the whole Church a dogmatical letter, in which he explained the Catholic doctrines on the points in question and condemned the opposite errors.

The emperor Honorius now published a rescript, by which he banished Pelagius and Celestius from Rome,—or rather, as Pelagius was still in Palestine, forbade them to enter that city,—and subjected to banishment and confiscation of property all those who should maintain their doctrines.

The sentence of the pope was received by all the bishops of the Church, except eighteen, who were principally from Italy and Sicily. At the head of these was Julian, bishop of Eclanum, a town of Campania long since ruined, who from this time forward became St. Augustin's principal antagonist on the subject of grace. These bishops pretended that the pope's sentence had been precipitate, and they appealed to an œcumenical council. But pope Zosimus made no account of their appeal, and they were deposed and banished. (*Till. life St. Augus. vol. xiii.*)

2. The eastern churches join in the condemnation of Pelagianism.—Pelagius is driven from Jerusalem, and is no more mentioned in history.

Julian and his associate bishops, deposed and condemned in the west, attempted by their emissaries to gain over the bishops of the east. But they were grievously disappointed: for the sentence of pope Zosimus was no sooner made known to the oriental churches, than it was universally received; and the Pelagian errors were every where condemned. As for Pelagius himself, he was driven from Jerusalem: but where he went, and what afterwards became of him, is not known; though it is pretty certain, that he did not long survive his disgrace. (*Till. ut supra.*)

3. Dispute between the pope and the bishops of Africa respecting appeals to the holy see.

A famous dispute arose at this time between the pope and the bishops of Africa respecting appeals to the holy see. It was occasioned by Apiarius, a priest of the church of Sicca in Numidia, who, having been excommunicated by his bishop, appealed to pope Zosimus, who sent three deputies on the affair to Africa. The bishops of Africa maintained that, according to the canons of their Church, the causes of the inferior clergy ought to be ultimately decided in their respective provinces; and, with great respect they begged the pope to suffer this custom to remain. A controversy soon afterwards took place and lasted three years, respecting the appeal of bishops themselves. But this controversy was occasioned by a mere error of fact on the part of the African bishops; and, when this was cleared up, the affair was settled in favour of the Roman pontiffs. (*See on this intricate subject Natalis Alexander sec. iv. dissert. xxviii.*)

4. Pope Zosimus dies on the vii. of the calends of January (Dec. 26th.), having been pope only four months and seven days.

5. St. Boniface is made pope on the v. of the calends of January (Dec. 28th.).—Schism of Eulalius.

St. Boniface, who was eminent for his piety and learning, and who was quite averse from the popedom, was duly elected by the greater and sounder part of the Roman clergy, and was consecrated pope. But on the same day a faction declared for Eulalius, the archdeacon of the church of Rome, who was consecrated bishop of that city. The emperor Honorius, deceived by the false representation of Symmachus, prefect of the city, at first favoured Eulalius: but, on receiving letters from the clergy who had elected Boniface, he ordered both bishops to repair to Ravenna, in order that the dispute might be settled in a council. Whilst the council was in preparation, Eulalius, contrary to the emperor's orders, returned to Rome and gave occasion to the greatest tumults; upon which, Honorius ordered him to be expelled, and Boniface to be put in possession of his see; which was accordingly done to the inexpressible joy of the inhabitants of Rome.

Soon afterwards, the pope induced the emperor to publish a law by which it was ordained, that when two persons were elected pope at the same time, neither of them should obtain that dignity.

2. Conversion of the Jews of Minorca.

Orosius this year left Africa with the relics of St. Stephen, intending to convey them to Braga in Lusitania, the church to which he seems to have belonged. In his passage, finding that Braga was in the hands of the barbarians, he deposited his treasure at Mahon in Minorca, where there was a great number of Jews. These were all converted to Christianity on this occasion through the intercession of St. Stephen. (*See But. Aug. 3rd. Till. vol. ii. page 13.*)

A. D. 419.—1. Great council of Africa, and VI. of Carthage.

A numerous council of all Africa was held this year at Carthage, in which were present the legates of the pope. The principal subject treated of in this council was the affair of appeals, mentioned by us last year. This is reckoned the sixth of Carthage, and, being the last of which we have any details, closes what is called the African collection.

It may be proper here to remark, that the question respecting appeals, agitated at this time between Rome and the African church, was not one of faith but merely of discipline, similar to many which have since occurred in the Church. The pope's supremacy over the whole Church, and consequently his power to interfere in all its concerns, was and ever had been most explicitly acknowledged by the African church. But the African prelates maintained, that the popes, in the exercise of this power, ought to respect the established customs of each church in points of mere discipline; and they considered as, in a certain sense, uncanonical and imprudent any contrary procedure. Hence, they did not think themselves any way deficient in their respect for the holy see, if they opposed what they considered an attempt to deprive them of their privileges. They seem, indeed, in the heat of controversy, to have carried their opposition too far; but it is evident from their language and whole conduct, that it never entered their heads to call in question for a moment the supremacy of the bishops of Rome over the whole flock of Christ.

2. Death of St. Eustochium.

St. Eustochium was the daughter of St. Paula, one of the most noble ladies of Rome. She became a disciple of St. Jerome, and made a vow of virginity, about the year 382; and, following her mother into Palestine soon after 384, she became a nun in the monastery which her mother founded at Bethlehem. She succeeded her mother in the government of that house in 404; and, after a most holy life, she died in it this year. She was skilled in the Greek and Hebrew languages.

A. D. 420. Death of St. Jerome.

St. Jerome did not long survive his beloved disciple and spiritual daughter St. Eustochium, dying this year at Bethlehem on the 30th. of September, and in the seventy eighth year of his age.

There never existed a more intrepid and uncompromising enemy of heretics than St. Jerome. Being naturally of a vehement, fiery temper, he gave full way to his feelings when the purity of faith was in danger; and he treats his adversaries on this subject in a most uncereemonious manner. His writings are numerous and on various subjects; and he is justly considered the most learned of all the Latin fathers, having read, according to St. Augustin, almost every author that existed in Latin, Greek and Hebrew.

A. D. 419. Wallia with his Goths leaves Spain, and settles in Gaul :—he dies, and is succeeded by Theodoric.

Wallia faithfully executed the commission, which he had received from Honorius in 416, of waging war in favour of the Romans against the other barbarians of Spain. Numerous were his exploits during the three subsequent years. He seized, by surprise and without battle, Fredibal, king of a part of the Vandals, and sent him prisoner to Constantius, who caused him to be conducted to Ravenna. He exterminated the Silinges, who had made themselves masters of Bœtica, after having vanquished them in a great battle near a town called Tarifa. The Alani were entirely defeated by him: their king Atac perished in the combat; and they were reduced to so small a number, that not being able to subsist by themselves, they abandoned Lusitania and retired to Galicia, under the protection of Gonderic king of the Vandals. It was from that circumstance, that this prince and his successors took the title of kings of the Vandals and Alani.

Wallia did not long remain in his newly acquired Spanish dominions. By virtue of a new treaty, made with Constantius who acted for Honorius in Gaul, he surrendered his conquests to the Romans, on condition of receiving a permanent establishment in Gaul. Accordingly, he was put in possession of a great part of Aquitain, and of the district anciently called Novempopulana. The Romans reserved for themselves the province of Narbonne, with the exception of Toulouse, which Wallia and his successors made their capital, and where they reigned under the title of kings of the Visi-Goths eighty eight years, till Clovis destroyed their power by the defeat of Alaric.

Wallia, having thus solidly established his nation, which had been a tribe of wanderers for so long a time, died this year covered with glory. He left an only daughter, whom he had espoused to a prince of the Suevi, and who gave birth to the celebrated Ricimer, destined one day to finish the ruin of the empire of the west.

After Wallia's death, Theodoric, was elected king by the Goths.

A. D. 420. The Vandals are driven out of Galicia, and retire to Bœtica.

A quarrel having taken place between Gonderic, king of the Vandals, and Ermeric king of the Suevi, who, as we observed in 409, had taken possession of Galicia, the latter was besieged by the former in the mountains of Biscay. But whilst the Vandals were thus besieging the Suevi, they were themselves attacked by Asterius, count of Spain, and by Maurocellus, vicar of the pretorium, and driven entirely out of Galicia. Retiring to Bœtica, they made themselves masters of a great part of that province, and afterwards, as we shall see, caused to the Romans damages which were never repaired.

A. D. 421.—1. Constantius is made Augustus and dies soon afterwards.

Constantius, ever since his marriage with Placidia in 417, had in reality ruled the western empire, though without the title of Augustus. Placidia had long solicited for him this title; but Honorius was unwilling to bestow it on him on account of the meanness of his extraction. At length, however, Placidia obtained her point; and this year Constantius was solemnly proclaimed Augustus at Ravenna, and Placidia Augusta. He sent, as was customary, his images to the court of Constantinople; but this court refused to acknowledge his title and sent back his images. He resented this affront; and was preparing to make war against the eastern empire, when he was carried off by a pleurisy, after reigning as Augustus only seven months. He left, besides Valentinian III., a daughter called Justa Grata Honoria, who was his eldest child. (*Tillem. Hist. des Emps. vol. v. page 646.*)

2. Theodosius II. marries Athenais, called afterwards Eudocia:—he declares war on the Persians.

Leontius, a pagan philosopher of Athens, had three children, viz. two sons and a daughter called Athenais. This young woman was a prodigy of talent and beauty, and received from her father an excellent education; so that she became eminent in poetry and oratory. Leontius, at his death, bequeathed nearly all his property to his sons, imagining that the beauty and accomplishments of his daughter would sufficiently advance her in the world. She complained to her brothers of this unequal distribution; but they turned a deaf ear to her remonstrances, and refused her any share in their father's property, except the mere pittance he left her. On this, she repaired to Constantinople, and, having obtained an audience of Pulcheria, laid open her case before her in a most moving and eloquent manner. Pulcheria was at this time solicitous to find out a lady who might be worthy to become the wife of Theodosius, who was now twenty years of age. The abilities she discovered in Athenais, and her extraordinary beauty pointed her out as the very person she was in quest of. Theodosius on his side, having been permitted to see and hear her from behind a screen, was passionately of the same opinion; and the marriage was resolved on. Athenais, therefore, having been instructed in Christianity and baptized by Atticus, bishop of Constantinople, was solemnly joined in wedlock with Theodosius. She now took the name of Eudocia.

Her brothers, on hearing of her promotion, fled from Athens, justly fearing to experience the effects of her resentment. But she was superior to feelings of so mean a description. She caused them to be sought for, encouraged them to come to Constantinople, and obtained for them from the emperor very honourable employments.

As Eudocia had been brought up to letters, she was accustomed to amuse herself with making verses; and this very year she composed a poem on the victory gained by the Romans over the Persians. She likewise put into hexameter verse the five books of Moses, with those of Josue, of the Judges, and of Ruth. This performance, which consisted of eight books, is highly commended by Photius, as is likewise the paraphrase which the same princess wrote upon the prophecies of Zacharias and Daniel. Zonaras mentions another work of the same empress, which he calls Homer's rhapsody. It contained the history of our Saviour, and consisted, entirely, of verses borrowed from Homer. This work is extant.

This year, the peace, which had long subsisted between the Persians and Romans, was broken, and a war took place between the two empires on the following occasion. Vararanes V., who last year succeeded his father Isdegerdes in the kingdom of Persia, having at the instigation of the Magi raised a bloody persecution against his Christian subjects, great numbers of them took refuge in the Roman territories, and repaired to Constantinople, where they were received with great kindness by Atticus, bishop of that city. They were redemanded by the Persian ambassadors: but Theodosius declared his resolution of defending them and the religion they professed, with the whole strength of the empire. The Romans had, moreover, experienced several insults from the Persians; and as these refused to give satisfaction, Theodosius declared war against them. Without loss of time, he despatched Ardaburius, an Alan by nation, at the head of a considerable army into Azazene, a Persian province beyond the Tigris, which he laid waste, after gaining a complete victory over Narses, whom the king of Persia had sent with a numerous army to oppose him.

This battle was fought on the 3rd. of September, and on the 6th. of the same month, Palladius, a famous courier of those times, brought the news to Constantinople, though that city was seven hundred miles distant from the borders of Persia. This courier travelled with the same surprising expedition wherever he was sent; so that, it was humourously said of him, that he had found means to reduce the vast Roman empire to a petty state.

Narses, after his defeat, having rallied the fugitives, made an incursion into Mesopotamia, where there were few or no Roman troops. Being pursued by Ardaburius, he shut himself up in Nisibis, where he was soon besieged by the Roman army. The king of Persia, to cause a diversion, laid siege to Theodosiopolis in Mesopotamia. But he was obliged to raise the siege; and a large body of Saracens, whom he had taken into his pay, panic struck with a false report of the approach of the Romans, fled and were nearly all drowned in the Euphrates. The Romans also raised the siege of Nisibis, and retired to their own territory.

A. D. 422.—1. Theodosius attempts to subject eastern Illyricum to the jurisdiction of Constantinople; but he desists on the remonstrance of pope Boniface.

On the 14th. of July last year, Theodosius, at the instigation of certain oriental bishops who were jealous of the power of the Roman pontiffs, issued an ordinance, by which he attempted to subject eastern Illyricum to the spiritual jurisdiction of the bishops of Constantinople. This was a violation of the rights of the Roman pontiffs, who, besides their general jurisdiction, as heads of the whole Church, exercised a particular one over all Illyricum, as patriarchs of the west. Pope Boniface vigorously opposed this innovation, and engaged the emperor Honorius to support his remonstrances with Theodosius. This opposition had the desired effect; and Theodosius this year revoked the obnoxious ordinance, leaving matters in their ancient condition. (*Till. Hist. Eccl. vol. x. page 401.*)

2. Pope St. Boniface dies on the 4th. of September this year, having been pope three years, eight months and six or seven days.

This pope was a lover of peace and remarkable for his mildness; but he inflexibly maintained the rights of the holy see, and showed great zeal against the Pelagians. St. Augustin dedicated to him his four books against the two epistles of the Pelagians.

3. St. Celestine is made pope on the 16th. of September.

His election was effected without any resistance, though the adherents of Eulalius still held schismatical assemblies in Rome.

4. Charitable and generous conduct of Acacius, bishop of Amida.

Whilst the war was raging this year between the Romans and Persians, Acacius, bishop of Amida, gave a noble example of the true spirit of Christianity. The Romans had in their power 7,000 prisoners, and refused to give them up when demanded by Vararanes, though they were suffering them to perish by famine. The holy bishop, touched to the heart by their miserable condition, represented to his clergy, that the church possessed a great number of golden and silver vessels, with which the faithful had enriched it,—that God stood not in need of this treasure,—and that they could do nothing better than sacrifice it to the relief of so many distressed fellow mortals. Accordingly, he ransomed all these captives; and, having nourished them for some time, and given them provisions for their journey, sent them back to their own country. So surprising a generosity filled the king with admiration at the greatness of soul of the Romans, who, he said, surpassed their enemies as much in munificence as in valour. It is said, that after the conclusion of the peace, Vararanes expressed a wish to be personally acquainted with Acacius.

A. D. 422.—1. Successful continuation of the Persian war.—A peace is concluded.

The generals of Theodosius were as successful this year against the Persians, as in the preceding; and victory after victory promised a most favourable campaign. But Theodosius preferred ending the persecution of the Christians by a peace; and, therefore, he sent deputies on this subject to Vararanes with reasonable proposals. Vararanes was himself pacifically disposed; but he was diverted from this intention by a part of his army called the Immortals. These were a body of 10,000 horsemen, composed of the nobility, and existing in Persia ever since the time of Cyrus, who were called immortal because, whatever might happen to them, their number was always preserved complete. They confidently promised to defeat the Romans; and Vararanes, imposed on by the prospect of victory, resolved to continue the war. They divided themselves into two bodies, of which one advanced openly against the Romans, whilst the other, fetching a circuit, placed itself in their rear, with the intention of falling upon them during the action. But this stratagem proved their ruin: for a sentinel having discovered and given notice of the ambuscade, Ardaburius gave orders to Procopius, a general who co-operated with him, to throw a large body of men between him and the Persians who lay concealed: and thus, the two divisions, being attacked separately, were so entirely defeated, that not a man of them escaped. Upon this, Vararanes made a truce for one hundred years with the Romans, the principal condition of which was liberty of conscience for the Christians. This truce lasted eighty years, till the tenth year of the reign of Anastasius: but the persecution of the Christians was reassumed, though not so violently as before. (*Tillemont.*)

2. The Vandals defeat the Romans in Boetica:—they take Carthagera and lay waste Majorca and Minorca.

The Vandals having been driven out of Galicia in 420, and having retired to Boetica, the emperor Honorius formed a design this year of expelling them entirely from Spain. For this purpose, he sent against them a numerous army, composed partly of Romans and partly of Visi-Goths, and gave the command of it to Castinus, an officer who had distinguished himself in Gaul. For some time, Castinus carried every thing before him: but, rashly hazarding a general battle, he was entirely defeated with the loss of 20,000 men. The Vandals now became masters of the whole province; and, turning to the east, they took Carthagera and laid it in ruins. Having met with ships in this port, they sailed over to Majorca and Minorca, and laid waste those islands in a most dreadful manner, carrying back with them immense spoils and innumerable captives.

A. D. 423.—1. Count Boniface.

Count Boniface, who is shortly to make a conspicuous and sad figure in this history, was a native of Thrace. Having brought himself into great notice by defending Marseilles in 413 against Ataulph the Goth, he was sent by Honorius to Africa, where he was employed, first as tribune, and afterwards as count, or General-in-chief of the armies of that province. When Honorius was projecting the expedition against the Vandals of Spain, he sent for Boniface to Ravenna and, on account of his military talents and bravery, ordered him to accompany Castinus the commander of the expedition. But, Boniface perceiving that Castinus envied him, and was secretly intriguing against him, declined the commission, and retired to Africa, much to the displeasure of Honorius. His conduct in his government was for a long time highly virtuous and even pious, and he was much beloved by St. Augustin. But he afterwards unfortunately degenerated, and was the occasion of incalculable evils to the Roman empire.

2. Placidia is expelled by Honorius from his court:—she retires with her children to Constantinople.—Death of Honorius.—Authors who flourished in his reign.

Placidia, after the death of Constantius, was for a considerable time a great favourite with her brother Honorius. At length, however, the weak emperor was persuaded by intriguing courtiers, that she held a treasonable correspondence with the Goths; and, his love being changed into hatred, he ordered her to leave his court. She took refuge with her two children at Constantinople, where she was kindly received by Theodosius. Of all her former friends, count Boniface alone remained faithful to her, and supplied her with money from Africa.

Soon after this event, Honorius fell sick of the dropsy, and died at Ravenna on the 15th. of August this year, being nearly thirty nine years of age, and having reigned thirty seven years and seven months from the death of his father.

The principal authors who flourished during this reign, and whose works have partially come down to us, are the following, viz.

1. Claudian. He was a native of Alexandria, but spent the greater part of his life in the western empire, where he became famous for his Latin poetry. He was greatly favoured by Stilicon, by whose interest he was raised to riches and honours. When that minister was put to death, he also fell into disgrace, and lived afterwards in retirement and obscurity. We have most of his poems, which possess great beauty and, by some critics, are thought to be the best that have appeared since the age of Virgil. (*Till. Hist. des Emps.*)

2. Rutilius (Claudius Numatianus Gallus), a pagan poet of Gaul. He wrote in elegiac verses an Itinerary, or an account of his journey from Rome to Gaul. This work consisted of two books; but only one of them now remains entire and finishes at his arrival at Portus

Lunæ, at present the Gulf of Spezia, about fifty miles to the east of Genoa. Tillemont says, that this poem has all the elegance and beauty of which that age was capable, and that sometimes it rises above the age. (*Till. Hist. des Emps. vol. v.*) 3. Macrobius (Aurelius), a native of Greece, and also a pagan. He wrote in Latin a celebrated work still extant called *Saturnalia*, which is a curious collection of antiquities and criticisms. The Latin is sometimes bad. We have also in the same language his two books on Cicero's *Somnium Scipionis*. 4. Servius (Honoratus Marcius). He was a famous grammarian of this period, greatly extolled by Macrobius in his *Saturnalia*. We have his comments on Virgil, which are much esteemed, though they are generally thought to be a compendium of a larger work now lost. 5. Capella (Martianus Minus Felix) also wrote in this age, though towards its conclusion. There are extant from his pen seven books made up of prose and verse, and also a poem on the marriage of Mercury with the sciences. His style is barbarous.

3. Theodosius becomes master of the whole empire.—Usurpation of John.—Some account of Aetius.

Honorius having died without issue, Theodosius succeeded to the western empire, in right of his mother Flaccilla, the first wife of Theodosius the Great. This his right to the empire was the chief reason why he refused the title of Augustus to Constantius and his son Valentinian. As soon as he received the news of Honorius's death, he ordered troops to advance on Italy; but an unexpected usurpation prevented him from taking possession of that country.

John, a Roman senator and the principal minister of Honorius, had gained much popularity by his good and amiable qualities. Relying on this feeling of the public, and supported by Castinus, the general-in-chief of the army, he assumed the title of Augustus, and was soon afterwards acknowledged in that capacity by nearly all the western empire except Africa. He sent ambassadors to Theodosius to induce him to acknowledge him; but this emperor rejected his proposals with disdain, and declared war against him. As he was sensible that he could not alone make head against his rival, he resolved to invite the Huns to his assistance; and a distinguished officer called Aetius, who had declared for him, was dispatched by him to that nation for this purpose.

Aetius was a native of Mæsia, and the son of Gaudentius, who was governor of Africa after the defeat of Gildon. He entered young the imperial guards, and was given by Honorius as hostage to Alaric, with whom he remained three years, and under whom he studied the art of war. He was afterwards sent as hostage to the Huns; and, whilst he won their esteem by his amiable and virtuous conduct, he made himself acquainted with their manners, and their mode of carrying on war. He had talents of the highest order, both for peace and war, was intrepid, liberal, inflexibly

upright, and was able to bear with astonishing patience fatigue, hunger, thirst, and watchings. He married a rich noble Italian lady, by whom he had two sons viz. Gaudentius and Carpilion.

A. D. 424. Theodosius acknowledges in Placidia her title of Augusta, and grants to her son Valentinian that of Cæsar.

Theodosius, perceiving from the revolt of John, how difficult it would be to unite the two empires in the same person, came to the resolution of ceding the west to his cousin Valentinian. He began by acknowledging in Placidia her title of Augusta, and by bestowing on her son that of Nobilissimus, which was given only to the heirs apparent. He caused them to depart immediately for Italy with a numerous army, commanded by three generals viz. Ardaburius, Aspar his son, and Candidian. When they had arrived at Thessalonica, Valentinian was invested, by Theodosius's orders, with the purple of the Cæsars, and soon after, though only five years old, was betrothed to Eudoxia, daughter of Theodosius, aged two years. Theodosius, in yielding up to Valentinian the western empire, reserved to himself western Illyricum.

A. D. 425.—1. Capture and death of the usurper John.—Aetius is reconciled to Placidia, and sends back the Huns.—Valentinian is declared Augustus; and Placidia takes charge of the empire.—Famous law of Theodosius in favour of religion.

In the spring of this year, Theodosius's generals having passed the Alps, invaded Italy in three divisions,—one commanded by Ardaburius, another, consisting of cavalry, by Aspar, and a third by Candidian. John shut himself up in Ravenna, and was there made prisoner: for Aspar, having learnt from a shepherd a secret ford over the morass which formed the chief defence of that city, entered the place without resistance, and made himself master of the person of John. This usurper was immediately sent to Aquileia, where Placidia, who with her son resided in that city, caused him to be put to death, after his right hand had been amputated, and after he had been paraded through the streets on an ass, and exposed in the circus to the derision of the populace. Castinus was banished to Africa, and delivered up to the discretion of count Boniface, who generously requited his former injuries by pardoning him, and treating him kindly.

Three days after the death of John, Aetius arrived with 60,000 Huns, whom by his credit with that nation he had engaged to follow him. A bloody and indecisive battle was fought; after which, Aetius made his peace with Placidia, received from her the title of count, and, by a large sum of money, engaged the Huns to return to their country. All the west now returned to their allegiance, and an end was put to the civil war.

Theodosius wished to go to Rome in person to settle affairs; but, being prevented by sickness, he sent the imperial diadem to Valentinian, who on the 23rd. of October received it publicly at

Rome, together with the imperial robe and title of Augustus. Placidia was appointed by Theodosius to govern the empire during her son's minority.

This year, Theodosius published a law, by which he forbade, throughout the empire, the exhibitions of the circus and theatres, on Sundays, Christmas day, the Epiphany, Easter Sunday, and Pentecost. Tillemont says, that all the fifty days of the Paschal time were, probably, comprehended in this law. (*Till. Hist. des Emps. vol. vi. page 54.*)

2. Destruction of the Huns in Thrace.

The Huns, though induced by Aetius to give up their expedition to Italy, were, however, greatly disappointed in their expectation of plunder. Wherefore, instead of returning to their territory beyond the Danube, they made an incursion into Thrace; and, as there were very few troops in that quarter, they laid it waste, and even threatened to take Constantinople itself. But God fought for the pious Theodosius, who had recourse to him by fervent prayer. Their king Rougas and many of his followers were struck dead with lightning, and a pestilence destroyed great numbers of others; so that they were obliged to repass the Danube.

3. Wise laws of Placidia in the name of Valentinian III.—War in Gaul.

Placidia, who with her son left Rome after his acclamation and took up her abode at Ravenna, began her administration by publishing several laws in favour of religion. By one of these laws, she reestablished all the privileges granted by former emperors to the Church, which had been abrogated by the usurper John; and, in particular, she ordained, that ecclesiastics should acknowledge, even in civil causes, no other judges than the bishops. (*Till. Hist. des Emps. vol. vi. page 185.*)

But, whilst Placidia was thus taking measures for the good government of her states, her attention was called away by an unexpected war in Gaul. Theodoric, king of the Visi-Goths established in Aquitain, despising the government of a woman, took the resolution of extending his estates, and laid siege to Arles. Placidia sent against him count Aetius, who had been appointed one of the generals of her army. He soon obliged Theodoric to raise the siege and to return to his dominions. A new treaty was now made with the Visi-Goths; and several Gaulish noblemen were delivered to them as hostages. Amongst others was Theodore, a relation of that Avitus who afterwards became emperor. Avitus, having gone to Toulouse to visit Theodora, made so favourable an impression on Theodoric, that this prince endeavoured by the most advantageous offers to fix him in his service. But Avitus, faithful to his sovereign, would by no means accept these offers. (*Tillemont.*)

A. D. 427.—1. Atticus bishop of Constantinople dies:—he is succeeded by Sisinnius.

We have had frequent occasion to mention Atticus, who usurped the see of Constantinople after Arsacius in 406. Afterwards, as we observed in 416, he restored the injured memory of St. Chrysostom, and was admitted to communion by pope Innocent. From this time forward he acted as a good bishop, was a zealous supporter of orthodoxy and, particularly, opposed Pelagianism with great vigour. With respect to his writings, we have his letter to St. Cyril, and another to Peter and to Edessus, respecting the reestablishment of the name of St. Chrysostom in the diptychs, as also one he wrote to a priest of Nice, when he sent him money for alms, and another which he wrote in 419 to the church of Africa, when he sent the canons of Nice. He also addressed a letter to Pulcheria and her sisters respecting virginity: but this letter is lost. He died within this year or in the preceding.

After the death of Atticus, there was much contest in the election of his successor,—the people demanding Sisinnius, one of the priests of Constantinople, and the clergy favouring two other priests of the same church. At length the votes of the people prevailed, and Sisinnius was duly consecrated bishop of the city. He was an excellent man, and was particularly distinguished by his profuse almsdeeds. (*Till. Hist. Eccl. vol. xii. art. Atticus.*)

2. Alexander, the institutor of the Acœmetes.

There lived at this time at Constantinople a very celebrated man, called Alexander, the founder of the religious order of the Acœmetes, or Sleepless. He was a native of Asia, and was originally a pagan. Being converted to Christianity, he went to Constantinople, where he studied the belles-lettres, and obtained an office in the prefecture. About the year 380, he left the world, and began to lead a very singular life, but of great piety and austerity, sometimes living in monasteries, sometimes in solitude, and sometimes preaching the Gospel to the pagans. At length, he established at Constantinople a monastery of three hundred monks, who were called Acœmetes from the Greek word *ακοιμητος*, which signifies sleepless. They received this name, not because they pretended to live without sleep, but because they were divided into three choirs, which, without interruption succeeded each other night and day to sing the divine praises. About the present year, Alexander was driven from Constantinople together with his monks, under the suspicion that they followed the heresy of the Messalians,—mentioned by us in 390,—and he retired with them to a place called Gomon in Bithynia, where he died. This institute became very famous, and was propagated to several parts of Europe. (*Till. Hist. Eccl. vol. xii. art. Alexan. Acœmete.*)

A. D. 427. Rebellion of count Boniface.

Count Boniface and Aetius were at this time the most distinguished of all the subjects of the western empire. They were apparently friends of each other; but, on the side of Aetius, this friendship was false, for he envied Boniface and resolved if possible to work his ruin.

Count Boniface was employed this year by Placidia in an important commission out of Africa, which Baronius conjectures to have been to the court of the Vandal king in Spain. During his absence, he fell in love with a rich lady called Pelagia,—supposed to have been the daughter of the Vandal king,—and, notwithstanding a resolution he had taken on the death of his first wife to observe continency, he married her. She was an Arian; and though on her marriage she embraced Christianity externally, she continued internally in her former belief. This unfortunate marriage quite changed the dispositions of Boniface, and drew down on him, as Tillemont remarks, the punishment of heaven: for this connection with a Vandal family afforded Aetius the opportunity he sought for, to render his fidelity suspicious to Placidia. Accordingly, Aetius began to whisper in the ear of Placidia, that Boniface was taking measures to render himself independent in Africa, and to deprive her and her son of that important province. He added, that she might easily assure herself of his bad intentions, by ordering him to come to court; for that, assuredly, he would disobey the order. This he asserted, because he had written a private letter to Boniface, treacherously informing him that the empress was greatly changed in his regard, that she intended to put him to death, and that for this end she was about to recall him from his government. He advised him, therefore, as a friend, to consult his safety, when he should have received the order. The wicked contrivance fully succeeded: the empress sent the order; and Boniface, imagining that his death would be the consequence of obedience, refused to quit his government, and immediately began to levy troops to defend himself against any attack that might be made against him.

Placidia, being now convinced of the truth of Aetius's suggestions, declared Boniface a public enemy, and sent an army against him under three generals, viz. Mavortius, Galbion, and Senex. They besieged Boniface in a town which is not mentioned in history; but, quarrelling amongst themselves, Mavortius and Galbion were slain by Senex, who was himself afterwards killed by Boniface; and thus the expedition came to nothing.

A. D. 428.—1. Death of Theodore of Mopsuesta.

About this time died Theodore of Mopsuesta; and as he is greatly celebrated in the ensuing history, it may be proper here to give some account of him, and of his writings and sentiments.

He was born at Antioch of rich and noble parents. He studied eloquence with St. Chrysostom under Libanius, and became an accomplished scholar. When not more than twenty years of age, he was induced by St. Chrysostom, who loved him tenderly, to give up all worldly pursuits, and consecrate himself entirely to the service of God. After some time, he relaxed in piety, and returned to the world; but was so moved by a letter of St. Chrysostom, still extant, that he reassumed his pious exercises and former penitential manner of life. He was ordained priest at Antioch; and in 381 was chosen bishop of Mopsuesta, a town of Cilicia.

For forty five or fifty years, he combated heresy, and particularly the Apollinarists. For, as he had an extraordinary reputation for light and science, all the east opposed him to heresy as the common defender of the faith. He also rendered himself famous by his preaching both in Constantinople and all the cities of the east. He published, it is said, no fewer than ten thousand works on various sacred subjects, in many of which he scattered a great number of errors. He denied original sin; and is, therefore, said to have been the real author of Pelagianism. He also wrote heretically respecting the Incarnation; and it was from him that Nestorius derived his doctrine on this subject. He wrote on other subjects, particularly in his comments on the holy scriptures, in an heretical and even blasphemous manner, so that his works were highly dangerous. However, as, like many other heretics, he disguised his real sentiments when he preached to the people, he lived and died without being externally cut off from the communion of the Church.

2. Nestorius is made bishop of Constantinople.

Sisinnius, the pious bishop of Constantinople, dying in December last year, the court, to prevent the intrigues which usually took place on the appointment of a bishop, selected for his successor, not one of the clergy of Constantinople, but a priest of Antioch called Nestorius, celebrated at this time in the east for his zeal, piety, and eloquence.

Nestorius was a native of Germanicia, in the Euphratation Syria, not far from Samosata, and seems to have been either illegitimate, or at least to have been born of very mean parents. He was educated from a child at Antioch, where he became a monk, and was ordained priest by Theodotus, bishop of that city. Having a fine voice and great facility of speaking, he acquired a reputation of eloquence, though there was neither solidity or real beauty in his discourses: and, as he showed great zeal or rather bitterness against heretics, was of retired habits, and had an exterior of great sanctity,

A. D. 428.—1. Count Boniface invites the Vandals to his assistance in Africa.

The defeat of her first expedition did not deter Placidia from pursuing the war with vigour against count Boniface. She sent another army into Africa, this year, under count Sigisvult, who made himself master of Carthage and Hippo. It was on this occasion that St. Augustin wrote to Boniface a moving letter, in which, without examining the justice of the war which he was waging with the empire, he pointed out to him the abyss into which his resentment was plunging him, and exhorted him to repentance. Boniface, blinded by passion, listened not to this salutary advice, but followed that of his wife, who held out to him a powerful resource in the assistance of the Vandals. In his despair, therefore, he took the disastrous resolution of dividing Africa with them, rather than to surrender it to its lawful sovereign, whom he viewed in no other light than that of his murderer.

After the defeat of Castinus, the Vandals had taken possession of all *Boetica*. Their king Gonderic had perished by a visible judgment of God, on attempting to take the church of Seville from the Catholics, and give it to the Arians; and the nation, setting aside his children, had chosen for their king Genseric, his illegitimate brother. This chieftain had acquired great reputation for valour, though he was low in stature, and lame from a fall of his horse. He was an intrepid warrior; a wise legislator, a profound politician, skilled in forming intrigues, and in dividing the nations which he wished to subdue; speaking little, but with authority and energy; despising luxury and pleasures.

Boniface invited Genseric to pass over into Africa, on condition that they should give each other assistance against their enemies. The king of the Vandals, sensible of the advantages of the proposal, did not hesitate a moment in accepting it. The Roman general furnished vessels for the transport, and the whole Vandal nation passed the straits of Gibraltar, and arrived in Africa in May this year. Their number, including old men, children and slaves, amounted to 80,000, though Genseric, to render his power more formidable, gave out that this was the number of his warriors. History does not specify the provinces of Africa which were abandoned to these barbarians; but events render it probable, that Boniface ceded to them the three Mauritanias, and that the river *Amspaga* was the boundary of the dominions of the Vandals. The Romans and Suevi entered *Boetica* after the departure of the Vandals, and continued to dispute its possession till the Roman power was entirely extinguished in the west.

2. Aetius drives the Franks out of Gaul.

Aetius, who seems to have been appointed by Placidia, about this time, general-in-chief of her forces, attacked the Franks this

he passed for a very holy personage, though he concealed under all this a most abominable spirit of self opinion and pride.

In his way from Antioch to Constantinople on the occasion of his election, he had a conference with Theodore of Mopsuestia, who was still alive, and by him was confirmed in the heretical notions respecting the Incarnation, which, probably, he had before entertained. His heresy consisted in teaching that there was in Christ not an hypostatical or personal union of the divine and human natures, but a moral one: that consequently, there were in him two persons, one divine, the other human; and that the Blessed Virgin, having brought forth the human person, was not the mother of God.

His elevation to the see of Constantinople caused, at first, great joy in that city; and both pope Celestine and St. Cyril of Alexandria expressed their approbation of it. But these feelings of the Catholics soon changed in his regard. He had brought with him several monks, and amongst them one called Anastasius, who acted as his cynceless or secretary, and was his confidant. This man, in a sermon he addressed to the people, asserted that the Blessed Virgin was not the Mother of God, since she brought forth a mere man. The auditory, accustomed with all Catholics to give her this title, was grievously scandalized with this assertion; and as for Nestorius, he publicly confirmed the assertion in many of his sermons. Hence troubles began to distract the church of Constantinople.

A. D. 429. Opposition made to the doctrine of Nestorius.—St. Cyril begins to write against him.

The first person who ventured to oppose Nestorius publicly was Eusebius, a laic of great virtue and learning; and afterwards bishop of Doryleum. His next public opponent was Prochus, titular bishop of Cyzicus, who, in a sermon to the people, demonstrated that the title of Mother of God was essentially connected with the Catholic doctrine on the Incarnation. Nestorius defended his doctrine in fresh sermons;

A collection of Nestorius's sermons and writings was widely circulated by him in the eastern and western countries; and, reaching the monasteries of Egypt, caused great mischief in them. To remedy this evil, and to prevent its progress, St. Cyril of Alexandria wrote a circular to these monasteries, in which he explained the Catholic doctrine, and confuted that of Nestorius. This was the commencement of war between the two patriarchs. Soon after, St. Cyril received a letter from pope Celestine, in which the latter inquired, whether the writings spoken of above, and which for the present were anonymous, had issued from Nestorius. No answer was necessary to this inquiry; for Nestorius himself, in an artful letter to the pope, acknowledged the doctrines contained in these writings.

At Constantinople, some of the priests, most of the abbots of

year,—for what reason we know not,—and drove them out of Gaul, after making a dreadful slaughter of them.

King Pharamond did not long survive this disaster. He died this year, and was succeeded by his son Clodion, who is called in history the Hairy, either because his hair was particularly fine, or because he wore it longer than any of the former nobles. Some authors suppose Clodion, and not Pharamond, to have been the first real king of the Franks.

Sidonius Apollinaris draws the following portrait of the Franks, as they were at this time. "They are," says he, "tall in stature, their skin is very white, and their eyes are blue; their face is entirely shaved, except the upper lip; on which they suffer two small whiskers to grow; their hair, cut behind and long before, is admirably fair; their dress is so short, that it does not cover their knees, and so tight, that it shows the exact form of their bodies; they wear a large girdle, from which hangs a sword which is heavy, but extremely sharp. There is no nation existing so well versed in military evolutions. Such is their skill, that they never fail to strike what they aim at; so prodigious their agility, that they reach the enemy as soon as the dart they have thrown at him; in short, their intrepidity is such, that they are not terrified either by the number of their foes, by local disadvantages, or by death itself, when encompassed with all its horrors; they may lose their lives, but can never lose their courage."

A. D. 429.—1. Placidia endeavours to correct the abuses practised by her officers in Africa.

Though the Vandals were in possession of Mauritania, yet Numidia and præconsular Africa still obeyed the emperor. But these provinces were greatly oppressed by the receivers of the revenue; and, to put an end to their injustices, Placidia issued several edicts, in addition to the existing laws. These edicts, however, were easily eluded; and the injustices of the officers of the revenue still continued.

2. Count Boniface returns to his duty.

Placidia began about this time to suspect that Boniface had some motive for his conduct of which she was ignorant. She, therefore, sent to Africa an officer in her confidence to clear up matters with him and, if possible, to bring him back to his obedience. Count Darius was chosen for this delicate commission. He was a virtuous and eloquent man and a friend of Boniface. The last mentioned general, naturally frank and open, could not hold out against the reproaches made him by Darius; and to justify his conduct, he laid before him the letter he had received from Aetius. Darius immediately returned to Ravenna, and opened the eyes of Placidia to the infamous deceit which had been practised. Her indignation was extreme; but, in the situation in which her affairs were, she did not venture to express her feelings to Aetius. Where-

monasteries, and the great bulk of the people broke communion with the patriarch. This brought on them a furious persecution; for Nestorius stood high in the opinion of the court, and was supported by it in all his violences. Upon this, Basilus, a deacon and archimandrite, and Thalassius, a lector and monk, presented, in the name of the monks, a memorial to the emperor, in which they complained of these violences, and demanded an œcumenical council to decide the question in debate.

A. D. 430.—1. Progress of Nestorianism.—St. Cyril addresses the court:—he writes to the pope, who condemns Nestorius in a council at Rome, and commissions St. Cyril to execute the sentence. —Treatise of Cassian on the Incarnation.—The twelve famous anathematisms of St. Cyril.—Convocation of the council of Ephesus.

The two patriarchs were now in open war, and continued to write against each other, Nestorius to defend his blasphemies, and St. Cyril to expose and confute them. St. Cyril, knowing that Nestorius was supported by the court, and that his heresy was making great progress at Constantinople, wrote to the emperor Theodosius and to his three sisters a full and clear exposition of the Catholic doctrine on the subject of the Incarnation.

To bring the question to an issue, he also wrote to pope Celestine, giving him an account of all that had happened, and calling on him, as was customary, for a solemn decision. Accordingly, the pope, having assembled a council at Rome, and having thoroughly examined the documents on both sides of the question, condemned the doctrine of Nestorius, and charged St. Cyril with the execution of the sentence, ordaining, that if in ten days after being informed of this sentence, he should not recall his errors, he should be deposed from the episcopacy and excommunicated. The pope also wrote to Nestorius, to the clergy of Constantinople, and to the bishops of the principal sees of the east. John of Antioch, an intimate friend of Nestorius, was one of these bishops. He wrote to Nestorius, exhorting him to comply with the pope's orders, and to adopt the term of Mother of God.

Before the council of Rome, St. Leo, then archdeacon of that church and afterwards pope, commissioned the famous John Cassian to draw up a treatise on the Incarnation. This commission he executed, in a masterly manner, by the work in seven books which is still extant.

St. Cyril, having received the pope's commission, and being appointed by him his vicar in the whole affair, assembled a council at Alexandria; and, in the name of the council drew up a synodal letter to Nestorius. He had already written two letters to him, calling upon him to revoke his errors; and this he forwarded to him, as his third and last canonical admonition. With this letter St. Cyril sent twelve anathematisms, opposed to Nestorius's errors;

fore, keeping this knowledge secret, she sent back Darius, with orders to assure Boniface of her favour, and to engage him to repair, as far as possible, the mischief he had done. Boniface now employed all his credit with the Vandals to induce them to return to Spain; but all he could obtain from them was a truce of a few months,—Genseric giving hostages for its fulfilment.

A. D. 430. Renewal of hostilities in Africa.—Devastation of that country by the Vandals.—Siege of Hippo.—Conduct and exploits of Aetius.

The term having expired for the truce made last year between Boniface and Genseric, the latter refused to renew it; and, pretending to be indignant because Boniface had not stood to his agreement, he declared war against him. Never did a country suffer more from war, than did Africa on the present occasion. The Vandals, spreading themselves over the whole country, laid every thing waste with fire and sword, and turned these provinces, hitherto the most fruitful and populous of the whole empire, into an immense desert. No age, sex, or condition was spared by them; and bishops, priests, and nobles of both sexes were seen either slaughtered by them, or driven before them with whips in the condition of slaves. Every town fell into their hands except Cirta, Carthage and Hippo; and, as they defeated Boniface, who ventured with inferior forces to engage them in battle, they now laid siege to the last mentioned city.

The Christian writers of that age agree in considering this calamity as a just judgment of God on the sins of this people; for no part of the Roman empire was so plunged in vice as were the Roman provinces of Africa. The vice of impurity had always distinguished the Africans; and this vice, even in its most infamous shapes, still reigned amongst them, as did also bad faith, drunkenness, murder, impiety, and blasphemy.

Whilst Boniface was besieged in Hippo, his rival Aetius was rendering himself both formidable and necessary to Placidia. Having discovered that Felix, whom he had succeeded as general-in-chief, was plotting at Ravenna against him, he excited the soldiers to an insurrection, and caused that officer, together with his wife and a deacon called Grunnitus, to be assassinated. Learning afterwards that a body of Visi-Goths was ravaging the neighbourhood of Arles, he flew thither, and cut them in pieces, taking prisoner Anaulph their general. From thence he went to Rætia, where he defeated the Juthonges, and then reduced to their obedience the inhabitants of Noricum and Vindelicia who had revolted.

and he informed him, that if, within ten days after the delivery of this letter, he did not do what the pope required, he would execute the sentence which the pope had pronounced against him.

This synodal letter was sent to Constantinople by four bishops. But before they arrived, Theodosius had resolved to call a general council. He was urged to this step by both parties. Nestorius petitioned for the council, because, having the court and principal officers decidedly in his favour, he expected through them to carry every thing in his own way, and to obtain the condemnation of St. Cyril; and his opponents desired it, as the most effectual means of crushing the rising heresy. Theodosius appointed Ephesus for the place of the council, and issued orders to all the metropolitans of the empire to repair to that city with as many bishops as could be spared.

2. Death of St. Augustin.

During the siege of Hippo by the Vandals, which began this year, the prayer of St. Augustin was, that God would either relieve the town, or give his servants grace to bear with patience the calamities which were befalling them, or at least would take him out of the world. The two last parts of his petition were heard: he bowed with perfect submission to the inscrutable judgments of God, but was spared the affliction of witnessing any longer their accomplishment. In the third month of the siege, he was seized by a fever, and died in the most holy dispositions on the 28th. of August this year, having lived seventy six years, and having spent almost forty of them in the ministry.

The nature of this work has obliged us to touch but very slightly on the great actions of this glorious doctor of the western Church: for details, we must refer our readers to Alban Butler, Tillemont &c. His writings are very numerous; and a full account of them may be found in the same authors.

3. St. Germanus and Lupus attack with success the Pelagian heresy in Britain.—St. Genevieve.

Agricola, a disciple of Pelagius, having widely diffused the Pelagian heresy in Britain, pope Celestine appointed St. Germanus, bishop of Auxerre, to go thither as his vicar, in order to check its progress; and the bishops of Gaul gave him as an assistant St. Lupus, bishop of Troyes. They went, confuted the Pelagians in a public disputation, worked many great miracles, and brought back the people to Catholicity. It was on this occasion, that the Britons gained over the Saxon pirates a victory, which was called the Alleluia victory, because on the approach of the enemy, they shouted Alleluia, at the suggestion of St. Germanus, and thereby struck such a terror into the marauders, that they threw down their arms and fled, leaving behind them a great booty. (*Butler July 26th.*)

The celebrated St. Genevieve first came into notice on this occasion. St. Germanus, passing by Nanterre in his way to Britain,

consecrated this holy virgin to God, though she was only seven years of age, and foretold her future sanctity. (*Butler Jan. 3rd.*)

A. D. 431.—1. Theodoret of Cyrus and Andrew of Samosata write against the anathematisms of St. Cyril.

When St. Cyril's anathematisms had been made known to the eastern prelates, they met with much opposition. John of Antioch, Nestorius's friend, fancied he saw in them the heresy of Apollinaris; and he directed Theodoret bishop of Cyrus, and Andrew of Samosata to answer them.

Theodoret, so famous in the present controversy, and for many learned and pious writings, was born at Antioch of noble and very pious parents, who, having obtained him through the prayers of a holy solitary, gave him this name,—which signifies given of God,—and dedicated him to the divine service from his birth. Having received a religious education in a monastery, he was made bishop of Cyrus, a city in the Euphratatian Syria, and became throughout his life a model of the true episcopal character. As he was an intimate friend of Nestorius, and believed him to be an injured man, he executed his commission of writing against St. Cyril's anathematisms in a spirit of great acrimony, fixed his name to his treatise, and caused it to be widely circulated in the eastern provinces. This was one of the three chapters, which excited such disputes in the sixth century. The work of Andrew of Samosata was much more moderate. Several answers were published to these works, one of which was by Marius Mercator, a learned friend of St. Augustin, who had been sent by this holy doctor to Constantinople on the business of Pelagianism.

2. Council of Ephesus.

The emperor's letters for the convocation of the council of Ephesus, dated the 19th. of December last year, appointed the feast of Pentecost for the opening of the council. After Easter, therefore, the bishops repaired to Ephesus from every quarter, and amongst them St. Cyril, accompanied by fifty bishops, and Nestorius accompanied by ten. A large body of troops escorted Nestorius; and he was attended by count Candidian,—who was appointed by the emperor to preserve order in the council,—and by count Irenæus, who went out of friendship for Nestorius. At Pentecost, almost all the bishops were present, except John of Antioch with Theodoret and several suffragans of Antioch. St. Cyril and the other bishops waited for them fifteen days; and at length, attributing their delay to their unwillingness to join in the condemnation of Nestorius, they resolved to open the council without further loss of time, particularly, as John of Antioch had sent them word, that they might commence proceedings immediately. Accordingly, though Nestorius and some other bishops protested against the opening of the council until the arrival of John of Antioch, and though count Candidian endeavoured to prevent it, yet the bishops

assembled on the 22nd. of June in the great church dedicated to the Blessed Virgin. There were present a hundred and ninety eight bishops, and also Besula, a deacon of Carthage, the representative of the Church of Africa. St. Cyril presided as legate of pope Celestine. Nestorius, though thrice cited, refused to appear before the council; upon which, the fathers, having from morning till night examined his writings, and having found that he taught that there are two persons in Christ, and that a mere human person was born of Mary, pronounced against him the sentence of deposition from the episcopacy and all clerical functions. This sentence was no sooner made known to the people of Ephesus,—who entertained the most ardent devotion to the Blessed Virgin Mary their patroness,—than it excited amongst them unbounded joy. It was immediately proclaimed through the city by the criers, and affixed in all public places; and the city was all illuminated the following night.

The day after the council, the sentence was communicated to Nestorius, and notice was given of it to the Catholics of Constantinople. Nestorius and Candidian, on their side, forwarded to the emperor a false narrative of the affair, accusing St. Cyril and Memnon, bishop of Ephesus, of having acted violently and uncanonically.

John of Antioch arrived at Ephesus five days after the council, accompanied by seven bishops and an escort of soldiers. Enraged at finding Nestorius already condemned, he assembled a council of his party, which deposed St. Cyril and Memnon, and broke communion with all the bishops who had acted with them. The greatest violences were now practised by John of Antioch and his party against the orthodox prelates. They even attempted to appoint a new bishop of Ephesus; but such was the opposition they met with from the inhabitants, that they desisted from this enterprise.

The fathers of the council wished much to transmit to the emperor a true statement of their conduct: but Candidian so guarded the gates of the city and the roads leading to Constantinople, that no one could communicate with that city except the partisans of Nestorius. At length a beggar, in the hollow of a cane which he used as his walking staff, carried a letter from the fathers to the bishops and monks who were at Constantinople, which, being presented to the emperor by a holy monk called Dalmatius, at the head of all the monks, began to open his eyes to the true state of affairs. The council was now allowed to send deputies to Constantinople; but their report was in a certain degree nullified by count Irenæus, who went at the same time to court with deputies from the schismatics. The weak emperor, now again thrown into perplexity, resolved to confirm the deposition both of Nestorius, and of St. Cyril and Memnon.

Whilst affairs were in this state, three deputies from St. Celestine arrived at Ephesus, viz. the bishops Arcadius and Projectus, with Philip a priest of Rome. On the 10th. of July was held a second session, at which the legates were present; and a letter was read from St. Celestine, in which he informed the bishops, that he had sent these legates, that they might see carried into execution what he had decreed the preceding year. The reading of this letter was followed by the acclamations and praises of the assembly, and the legates were assured that the orders of the pope had been already executed. On the following day, the legates having caused to be read up in the full council the acts of the first session, they declared their approbation of them, and again in the name of the pope pronounced the deposition of Nestorius.

Information of these important proceedings was immediately sent to the emperor; and he was requested to allow the bishops to return to their respective diocesses. A letter was also written to the clergy and people of Constantinople, signed by seven of the principal bishops and by the pope's legates, giving the same information. It is worthy of notice, that the first who subscribed the letter of the synod was John the priest of Rome, who, though no bishop, yet being one of the pope's clergy, took preference before all the others.

On the 15th. and 17th. were held two other sessions, (the fourth and fifth,) in which John of Antioch was called to an account for his conduct. He was thrice cited to appear, but refused to see the bishops sent to him on the errand; upon which, the council annulled the sentence passed on St. Cyril and Memnon, and excommunicated John together with thirty three bishops, amongst whom was Theodoret, who still adhered to him.

The council again wrote to the emperor and to the Catholics of Constantinople, giving an account of the excommunication of the schismatical prelates. The fathers also wrote a long letter to pope Celestine, in which they gave him a correct history of their proceedings. In this letter they informed the pope, that they cordially adhered to the sentence he had passed against the Pelagians; and thus was destroyed the pretext these heretics alledged for their obstinacy, viz. that they had not been condemned and deposed by a general council.

The sixth session was held on the 22nd. of July, when a symbol of faith, drawn up by Theodore of Mopsuestia, was condemned, without mention of its author; and it was forbidden to compose or cause to be signed any symbol of faith except that of Nice.

The seventh and last session of the council was held on the 30th. of July, in which a question of jurisdiction between the bishop of Antioch and the churches of Cyprus was discussed but not definitively settled. Some other questions also of no great importance were discussed in this session.

Soon after this session of the council, count John arrived at Ephesus with a letter from the emperor. He had been sent by Theodosius soon after the arrival at Constantinople of the council's first deputies,—mentioned by us before,—but had been detained in his journey by certain important affairs. He was ordered to attempt a pacification between the parties, and had power to act according to his discretion. Having assembled all the bishops, he read to them the emperor's letter, by which was confirmed the deposition of Nestorius, St. Cyril and Memnon. This news occasioned great tumults; and count John thought it necessary to put the three bishops under arrest, giving an account, at the same time, to the emperor of what he had done. On this the orthodox bishops wrote a strong remonstrance to Theodosius, affirming that he had written his letter under a most erroneous impression, and accusing count John of having misrepresented their affairs. They also wrote to Dalmatius and their other friends at Constantinople, calling on them to come boldly forward in defence of the faith. The clergy and monks of Constantinople responded in a noble manner to this appeal. They drew up and presented an energetic representation, which had such an effect, that the emperor and his court became now favourable to the council, and began to hold the very name of Nestorius in abhorrence. Another deputation was now permitted to go from Ephesus to the emperor; and deputies from the schismatics were also allowed to wait on him. The deputies of the council were eight, viz. John, legate of the holy see, who was at the head of them, and Arcadius with six other bishops. The emperor heard both parties at Chalcedon during five days, after which he banished Nestorius to a monastery near Antioch, liberated from prison St. Cyril and Memnon, whom he permitted to reassume their sees, and gave leave to all the other bishops to return to their respective churches. Thus ended the council of Ephesus in October this year.

The emperor now ordered the eight Catholic deputies to go to Constantinople, for the purpose of ordaining a new bishop. The person elected was Maximian, a priest of great virtue and strict orthodoxy. Notice was immediately given of his election to St. Cyril and all the principal bishops, who expressed the greatest joy on the occasion. Letters were also written to St. Celestine, to request his approbation. This he gave with great pleasure at the beginning of the following year, for he was personally acquainted with Maximian, who had been educated at Rome. (*Till. vol. xiv.*)

3. The pope writes to the bishops of Gaul on the subject of divine grace.

Certain persons in Gaul having questioned the orthodoxy of St. Augustine respecting divine grace, the pope, about this time, wrote a famous letter to Gaul, in defence of St. Augustin, and sent such definitions on the subject of grace as had been emitted by the holy see.

A. D. 431.—1. Count Boniface is again defeated by the Vandals. —Hippo is abandoned by its inhabitants and burnt by the barbarians.

The Vandals, having besieged Hippo during fourteen months, were obliged from want of provisions to raise the siege. This encouraged the Romans to attempt the recovery of Africa. The emperor Theodosius, grieving to see so fair a portion of the empire in the hands of barbarians, reenforced Boniface with a large body of troops under the command of Aspar, son of Ardaburius; and these two generals resolved to give battle to the Vandals. The conflict was obstinate and bloody, but ended in the total defeat of the Romans. Aspar now returned to Constantinople, and Boniface was recalled by Placidia. The inhabitants of Hippo, losing all hopes of further succour, abandoned the town, which was entered and burnt by the Vandals. Thus, the only places, which the Romans now held in Africa, were Carthage and Cirta.

2. Famine at Constantinople and troubles in that city.—Law respecting asylums.

About this time, Constantinople was afflicted with a grievous famine; and the emperor, having left his palace to visit in person the public granaries, had an opportunity of learning that famine acknowledges neither law nor master. A troop of men rendered desperate by hunger, attacked him with stones, and put him in danger of his life.

Another disorder, which happened nearly at the same time, threw the whole city into alarm. Certain barbarian slaves, ill-treated by a hard and cruel master, took arms; and, having taken refuge in the great church, seized on the sanctuary. Here they persisted for several days, notwithstanding the remonstrances and intreaties of the priests, preventing the divine service, and threatening to kill whoever should approach them. In effect, of two ecclesiastics who ventured to do so, they killed one, wounded the other, and attempted to set fire to the church. At length, not to die of famine, or to expire in torments, they killed one another at the foot of the altar.

This tragic event gave occasion to a law on asylums. The emperor ordained, that not only the interior of churches, but also their out-buildings, such as apartments, bathing places, porticos, &c, should serve for places of refuge, and that such as fled to them should be in security. It was, however, forbidden them to take their repast or to pass the night in the church itself, as also to bear arms; and in case they complied not with this prohibition, the clerics, by the authority of the bishop, might expel them, or call in the secular power to drag them from the asylum.

A. D. 432.—1. St. Celestine confirms the council of Ephesus:—he sends St. Patrick to Ireland.

About Christmas last year, pope Celestine received the official news of the condemnation of Nestorius, and of the election of Maximian to the see of Constantinople. He confirmed both the council of Ephesus, and the election of Maximian. Soon afterwards, he wrote four letters to the east,—the first to the bishops who had formed the council of Ephesus, praising them for their conduct,—the second to the emperor, recommending the removal of Nestorius to a greater distance,—the third to Maximian, in which he exhorts him to repair the evils brought on the church of Constantinople by Nestorius,—and the fourth to the clergy and people of Constantinople, in which, after recapitulating what had happened, he exhorts them to listen to Maximian, who, having been educated at Rome, would teach them the sound doctrine he had there received.

Pope Celestine, in the beginning of this year and a short time before his death, ordained St. Patrick bishop, and sent him to preach the Gospel in Ireland. St. Pelagius, who had been a deacon of the Roman church, had already planted the faith in that island; but, being banished, he went to North Britain or Scotland, and became its Apostle and first bishop. (*See Butler March 17th.*)

2. Pope Celestine dies on the viii. of the ides of April (6th.), having been pope nine years and ten months.

To this pope is attributed the custom of repeating the psalm at the Introit of the Mass.

3. St. Sixtus III, a native and priest of Rome, is made pope on the vi. of the calends of May (April 26th.).

4. Continuation of the schism in the oriental churches.

John of Antioch, Theodoret, and most of those who had joined them against the council of Ephesus, continued obstinate in believing, that St. Cyril and his party had fallen into the heresy of Apollinaris; and, therefore, they not only refused to communicate with them, but, in two different assemblies, confirmed the decision of their mock Ephesian council. Theodoret, in particular, not content with the treatise he had written against St. Cyril's anathematisms, when they were first published, circulated a more full refutation of them in a work consisting of five books, which is now lost, and is believed by some to have been one of the three chapters condemned in the fifth general council. On the other hand, the Catholics acted against their opponents with great vigour; and Maximian of Constantinople deposed four metropolitans, who had particularly distinguished themselves in the schism, viz. Helladius of Tarsus, Euthemius of Tyana in Cappadocia, Hemerius of Nicomedia in Bithynia, and Dorotheus of Marcionopolis in Lower Mæsia. The greatest confusion now ensued in the oriental churches.

A. D. 432.—1. Jewish impostor in the Island of Crete.

There appeared about this time in the Island of Crete a Jewish impostor, who pretended to be Moses, and said that he was sent by God to lead the Jews from that island to the Land of Promise, through the intervening sea, which would open for their passage; and he exhorted them to prepare themselves for their journey, by abandoning their money, their goods and chattels, and all other property. Obedient to his voice, they ceased from their respective employments, left all they possessed to any one who would take possession of it, and, with him at their head, advanced in incredible numbers of men, women, and children to a promontory, from which he commanded them to precipitate themselves into the sea. The first who arrived did as they were ordered, and were either dashed to pieces against the rocks, or drowned in the waves. The others would have shared the same fate, had it not been for some fishermen and certain Christian merchants, who rescued part of them from the waters, and succeeded in opening the eyes of the others to the imposture. As for the old Jew himself, he suddenly disappeared and was never more heard of; which produced a belief in many, that he was the devil himself who, in a human form, had made this attempt to exterminate the nation. Many of the Jews took occasion from this event to embrace Christianity. (*Till. Hist. des Emps. vol. vi. page 67.*)

2. Quarrel between Aetius and Boniface:—the death of the latter.—Aetius is disgraced, but is soon afterwards restored to favour.—Adventures of Count Sebastian.

We mentioned last year the recall of Boniface by Placidia. He easily justified himself before this empress, and was not only received into favour by her, but appointed general-in-chief of her armies in place of Aetius, who had held that situation ever since the year 429.

Aetius was at this time in Gaul, waging war successfully against the Franks, whom he had vanquished, and with whom he had concluded a peace. On hearing of the promotion of Boniface, he retired to certain strong holds and, having assembled an army, marched on Italy. Boniface met him with a considerable force, and a great battle was fought, in which Boniface gained the victory; but, having engaged Aetius hand to hand, he received from him so severe a wound, that he survived only three months, after which he died in great sentiments of piety. Placidia, inconsolable for the loss of so great a captain, bestowed all his titles and employments on count Sebastian, son-in-law of Boniface.

As for Aetius, he concealed himself for some time in order to avoid the resentment of the empress; but being discovered and on the point of being taken, he fled to Rugilas, king of the Huns, who gave him an army, with which he marched towards the west. Placidia, terrified by his approach, thought it most prudent to

As for St. Cyril, he professed himself ready to forgive all past injuries, and to be sincerely reconciled to his enemies; and, knowing that the opposition of many arose from a mere misunderstanding, he condescended to write an explanation of his anathematisms, which satisfied every reasonable mind. John of Antioch, in particular, now believed the full orthodoxy of St. Cyril; and he deputed to Alexandria Paul, bishop of Emesa, with full powers to make peace with him, in his own name and that of his friends. After a mutual and full explanation, Paul, in a written document, renounced the schism, acknowledged Maximian of Constantinople, and condemned Nestorius with his impious doctrines. This being done, he was admitted by St. Cyril to communion; and thus a grand step was taken towards the peace, which soon afterwards ensued in the oriental churches.

A. D. 433.—1. John of Antioch is reconciled to St. Cyril.

St. Cyril, before he would receive John of Antioch to his communion, required that he should formally sign the deposition of Nestorius, condemn his doctrine, and acknowledge the new bishop of Constantinople. He, therefore, drew up, in concert with Paul of Emesa, a declaration to the aforesaid effect, which he sent him by two of his clerics, and which at length John subscribed. Thus peace was entirely reestablished between them.

But a great number of oriental prelates still persisted in schism; and, together with the four deposed metropolitans, they addressed a long memorial to pope Sixtus, complaining of ill treatment, and of what they called the triumph of heresy. This letter, of course, had no effect; but it evidently shows, that the authority of the Roman pontiff over the whole Church was every where admitted at this time.

2. Nestorianism in Spain and Gaul.—St. Vincent of Lerins.—St. Prosper of Aquitaine and the Semipelagians.—Marius Mercator.

The Nestorian pest, which had done so much mischief in the east, reached Spain and Gaul. In the former of these countries, the Catholics applied to Capreolus, bishop of Carthage, for an explanation of the true Catholic doctrine; and this he effected by a long dogmatical letter to the Churches of Spain. The same heresy having begun to make ravages in Gaul, it was met and confuted by the celebrated St. Vincent of Lerins.

St. Vincent of Lerins was of a noble Gaulish family, had received an excellent education, and for some time served in the army. Leaving the world, he retired to a monastery, founded about the year 410 by St. Honoratus, in a small island called Lerins, on the coast of France in the Mediterranean, about eighty miles to the east of Marseilles. Here it was that he composed, about this time, his famous work called *Commonitorium*, directed, immediately, against the Nestorians, but containing the general principles, by which all heresies are confuted.

make her peace with him; and, therefore, sacrificing count Sebastian, she restored to him her favour, and again appointed him general-in-chief of her armies; in which capacity he was, till the end of his life, the principal bulwark of the empire.

Sebastian, after his disgrace, retired to Constantinople; but, meeting with but a cold reception, he put himself at the head of a band of pirates, who infested the Hellespont and Propontis. Disgusted with this manner of life, he went first to Theodoric, king of the Visi-Goths in Aquitain, and afterwards offered his services to Genseric in Africa. Here he finished his days in a glorious manner: for, being called upon by Genseric to renounce the Catholic religion, and generously refusing, he was put to death by him, and thus became a martyr. (*Till. vol. vi. and Le Beau vol. vii.*)

A. D. 433. The famous Attila becomes king of the Huns.—Great fire at Constantinople.

The Huns, whose origin and arrival on the frontiers of the eastern empire we mentioned under the date of 376, having driven the Goths across the Danube, took possession of all those vast countries, which lie between that river and the Tanais (the Don); but they fixed their principal settlement in Dæcia Trajana and the northern part of Pannonia, where at present lies the kingdom of Hungary. Their king Rugilas, who died this year, was succeeded by his two nephews Attila and Bleda. These two brothers acted in concert till the year 447, when Attila caused Bleda to be assassinated, and thus became sole king of the Huns.

Attila bore the true stamp of his origin: a large head, a swarthy complexion, small deep seated eyes, a flat nose, a few hairs instead of beard, broad shoulders, and a short squat body of nervous strength, though of a disproportionate form. An old rusty sword, found accidentally by a peasant, being presented to him, he persuaded his followers that it was the sword of Hercules, sent him by heaven as a sign that he was to conquer the world. He nearly verified the pretended omen: for, in a few years, he extended his conquests through the whole of Scythia as far as China, conquered nearly the whole of Germany and Scandinavia, laid the Roman empire under a tribute, and nearly accomplished its downfall. He had all the qualities which form a conqueror; he loved war, and never made peace except to break it with more advantage; he was a shrewd politician as well as an intrepid warrior; he was brave without rashness, profound in council, prompt in execution, indefatigable, devoid of conscience and of religion. The virtues and vices, which form separate characters in other princes, were mixed up in his, and came forward according to circumstances. He was open or reserved, just or unjust, temperate or dissolute, humane or cruel, as his interest required. In a word, he was born to terrify

About this time, also, St. Prosper of Aquitain wrote a work against the Semipelagians. After the condemnation of the Pelagian heresy, there arose a kind of mitigated Pelagianism, which consisted in believing, that the commencement of faith and of other pious motions springs from the efforts of human nature, which, according to this system, are a preparation for these motions, and attract them meritoriously on the soul. This system was held by the celebrated Cassian, and is delivered by him in his XIII. conference or collation. St. Prosper attacked and confuted this error in his work against the Collator, without mentioning Cassian's name.

St. Prosper was a native of Aquitain, was eminent in divine and human sciences, and, though no priest, was one of the principal defenders of divine grace in this age. He wrote elegantly both in prose and verse, and many of his works are still extant.

Marius Mercator wrote about the same time against the Pelagians. It is not known where he was born; and he assumed the name Mercator in allusion to his numerous translations of Greek works, by which he imported, as it were, these works into the western countries. He was a great friend of St. Augustin, and exerted much zeal both against the Pelagians and Nestorians. (*Till. Hist. Eccl. vol. xv. page 136.*)

A. D. 434. Death of Maximian bishop of Constantinople, and election of St. Proclus.—Theodosius orders the oriental bishops to join in communion with John of Antioch.—Theodoret at length yields with most other bishops.

On the 12th. of April this year, Maximian of Constantinople died suddenly, having been bishop two years and five months. The emperor, to prevent the manœuvres of the Nestorians, who were very numerous at Constantinople and loudly called for the restoration of Nestorius, caused Proclus, nominal bishop of Cyzicus, to be appointed to the vacant see, even before Maximian was buried. Proclus was a most virtuous and learned man, and has left so many important writings, that he is considered one of the father's of the Church.

John of Antioch, having received the news of the appointment of Proclus, applied for and obtained an order from the emperor, that such of the oriental prelates as refused to communicate with him should be expelled from their sees. This order being communicated to Theodoret, he at first despised it; but at length, St. Simeon Stylites and other holy solitaires prevailed on him to yield. Accordingly, he made peace with John of Antioch and St. Cyril, as did by far the greater part of the other bishops. However, though Theodoret acknowledged the orthodoxy of St. Cyril and his party, and communicated with them, yet he refused to condemn the person of Nestorius, whom he still considered as unjustly treated.

the world, to shake empires, and to carry from one extremity of the earth to the other the thunders of divine wrath. Accordingly, all nations agreed in giving him the awful title of Scourge of God, *Flagellum Dei*.

Conflagrations were frequent at Constantinople: but, this year, happened the most terrible one that this city had experienced since the time of Constantine. It began on the 17th. of August in the marine arsenal; and, during two days and two nights, it consumed all the northern part of the town. The public granaries, the baths of Hercules, and all the neighbouring buildings were reduced to ashes. The only building which escaped in that quarter was, according to Socrates, the church of the Novatians. This circumstance was considered miraculous by these heretics, and they instituted an annual solemnity in memory of this event. (*Till. Hist. des Emps. vol. vi. page 68.*)

A. D. 434. The princess Honoria is expelled from the court of Ravenna.

One of those scandalous events took place this year, which in private families are often stifled, but which blaze out in palaces, and are made known even to the latest posterity. Placidia, mother of Honoria, had procured for her daughter the title of Augusta, in order to oblige her to perpetual virginity: for she imagined, that she could not take a husband without degrading her appellation and dignity. But Honoria was by no means inclined to enter into her mother's views; and she gave rise to so many suspicions, that it was found necessary to watch her in the strictest manner. This restraint shocked her natural vivacity; and she sought every means of freeing herself from such a slavery. Consulting her own feelings rather than the good of the empire, she cast her eyes on Attila, who had lately mounted the throne. In her state of desperation, she found means of despatching to him a confidential eunuch, to inform him, that she had chosen him for her spouse, and had made over to him all the rights, which her birth gave her to the succession of the great Theodosius. She, therefore, invited him to come as soon as possible to Italy, and sent him a ring as a pledge of her conjugal fidelity. However, she scrupled not to violate this romantic engagement. As Attila delayed longer than she desired, she abandoned herself to her intendant, called Eugenius; and this secret commerce soon showed itself by unequivocal signs. Placidia, full of rage, drove her from the palace. Bearing with her the signs

The two principal bishops who still held out were Alexander of Hierapolis, and Meletius of Mopsuestia.

A. D. 435. Banishment of Alexander of Hierapolis, and of Meletius of Mopsuestia.—Fresh banishment and death of Nestorius.

Theodoret and John of Antioch exerted their utmost efforts to induce Alexander of Hierapolis to obey the emperor's order, and thus to avoid the punishment which otherwise awaited him. But he is one of those melancholy instances, in which great apparent sanctity has been joined to criminal and incurable obstinacy. Not only would he not listen to the entreaties of his friends, but he declared, that he would not give up his opinion respecting St. Cyril and his doctrine, though all the doctors that had appeared from the beginning of the world should declare against him. The emperor's order, therefore, was carried into execution: he was banished to the Mines of Famothis in Egypt, and another bishop was appointed in his place. As the people of Hierapolis and the whole diocess was most ardently attached to him, his removal occasioned great disorders. However, the governor of the province coming up with military forces, the churches, which had been shut up by the people, were reopened, and things returned gradually to a tranquil state. Meletius of Mopsuestia was banished to Melitene in Armenia.

Nestorius, who since the council of Ephesus had been confined in a monastery near Antioch, was this year banished to the Desert of Oasis near Egypt, where he afterwards died miserably, his tongue, it is said, being corroded by worms. He persisted obstinate in his error to the end.

The emperor, also, to check the progress of the heresy, which Nestorius had not ceased to foment from his monastery, published a law, by which he ordered Nestorius's writings to be burnt, and by which he confiscated the property of those who should adhere to his doctrines.

These severe measures by no means put an end to Nestorianism. Fourteen bishops, besides Nestorius and Alexander of Hierapolis, refused to join in the peace, and were deposed. But it was in Cilicia that Nestorianism took the deepest root. Theodore of Mopsuestia, and before him Diodorus of Tarsus had, by their writings, widely spread this doctrine; and, as they had died united to the Church, and enjoyed great reputation of sanctity, they had imprinted it deeply on the minds of their flocks. From Cilicia, Nestorianism soon spread over all the east; where it has continued to the present day. (*Tillemont.*)

of her ignominy, she took refuge with Theodosius; and his court, accustomed to chaste and virtuous princesses, received her with blushes at her shame. Attila, as we shall afterwards see, knew how to derive advantage from Honoria's proposal. (*Le Beau Hist. du Bas-Emp. vol. vii. p. 90.*)

A. D. 436. Genseric makes peace with the Romans.—War in Gaul with the Baguadæ, the Burgundians, and the Visi-Goths.

After the fall of Hippo, Genseric proceeded but slowly in the conquest of Roman Africa. This was owing, partly to the divisions amongst the hordes which followed him, and partly to the impediments thrown in his way by the Roman fleets, which maintained the command of the sea. To accomplish, therefore, by deceit what he could not do by open force, he made a treaty with the Romans, resolving to break it when it should be his interest so to do. It was stipulated that, on paying an annual tribute, he should keep possession of Proconsular or Proper-Africa except Carthage, the Byzacene,—that part of Africa which lay to the south of the fore-mentioned,—and of that portion of Numidia which he had already conquered. The rest of Africa was to belong to the Romans. As security for the fulfilment of the treaty, Genseric delivered up his son Huneric, whom, however, the Romans, relying on his honour, soon afterwards restored.

Great troubles took place about this time in Gaul. The peasants, called Baguadæ, joined by a vast number of fugitive slaves, rose up in arms, and, headed by a man called Tibaton, committed the most horrible devastations. This war lasted two years: but at length, Tibaton and the other chiefs being taken or slain, the insurrection was for the present put down.

The Burgundians, also, who inhabited the banks of the Rhine, in what was called the First Germany, revolted this year against the Romans, and attempted to pillage Belgium. Against them Aetius led an army of auxiliaries, chiefly Huns, and entirely defeated them. But he had scarcely put an end to this war, when Theodoric, king of the Visi-Goths in Aquitain, broke the peace which he had concluded with the Romans some time before and, having taken from them several towns, laid siege to Narbonne. The siege lasted a long time, and the besieged were no less harassed by famine than by the arms of the Goths. At length, count Litorius, at the head of a body of Hun cavalry,—each man of which carried behind him on his horse two bushels of corn,—cut his way through the enemy, and relieved the town. Theodoric now retired. (*Till. Hist. des Emps. vol. vi. page 213.*)

A. D. 437. St. Melania the Younger goes to Constantinople, and converts her uncle Volusian.

There were two Roman ladies of high rank who bore the name of Melania, viz. the Elder and the Younger. The former is celebrated in ecclesiastical history for her travels in Palestine and Egypt in company of Rufinus. Though she was a very virtuous lady and strictly orthodox, yet she has not been inserted in the catalogue of the saints, on account of her friendship for Rufinus. The Younger Melania was her grand daughter, and had been married to a nobleman called Pinian, by whom she had two children. These dying young, she prevailed on her husband to consent to a life of continency, and retired to Palestine, where she gave herself up to a life of great austerity and sanctity. She, this year, visited Constantinople, and converted to Christianity her uncle Volusian, who was a pagan, and had hitherto held out against every attempt for his conversion. (*Till. Hist. Eccl. vol. xiv. page 132. and Butler Dec. 21st.*)

A. D. 438. Translation to Constantinople of the relics of St. John Chrysostom.

The memory of St. Chrysostom was restored at Constantinople, and his name inserted in the diptychs of that church by Atticus in 416, as we observed under that date. In 438 further justice was done to this holy man by the patriarch Nestorius, who, to ingratiate himself with the people, caused an annual festival to be instituted in his honour. But his sacred remains still continued at Comana in Pontus,—where he had been buried,—till the beginning of the present year, when Theodosius, at the instigation of the patriarch Proclus, caused them to be conveyed to Constantinople. They were received with the utmost pomp and honour, and conveyed in solemn procession to the church of the Apostles, where they were deposited. Theodosius and his sister Pulcheria accompanied Proclus in the procession; and Theodosius applied his eyes and face to the shrine of the saint, humbly begging pardon for the sin of his father and mother, who had been his persecutors. This translation occasioned the reunion to the Church of a great many Catholics who, from their attachment to St. Chrysostom, had hitherto refused to acknowledge any other bishop. (*Till. Hist. Eccl. vol. xix. page 350.*)

A. D. 439.—1. Law of Theodosius in favour of religion.

On the 31st. of January this year, Theodosius published a law, by which he excluded Jews and Samaritans from all civil employments. He permitted them to keep their former synagogues, but forbade them to build new ones, under pain of forfeiting them to the Christian Church, and of paying a fine of fifty pounds weight of gold. Proselytism he forbade them under pain of death. By the same law, he also forbade the pagans, under pain of death and confiscation of property, to offer sacrifices; and he ordered the

A. D. 437. Marriage of Valentinian III. with Eudoxia, daughter of Theodosius.

Theodosius, thirteen years before this period, had engaged to give his daughter Eudoxia in marriage to his nephew Valentinian III. The young prince, having now attained his eighteenth year of age, was this year solemnly married to Eudoxia at Constantinople. On occasion of this marriage, Valentinian gave up to Theodosius western Illyricum, which had hitherto belonged to the empire of the west, and which comprehended the Upper and Lower Pannonias, Dalmatia, and the two Noricums. Valentinian left Constantinople at the end of this year and, having spent the winter at Thessalonica, returned early in the spring to Ravenna. He had by Eudoxia two daughters, viz. Eudocia and Placidia.

A. D. 438. Theodosius publishes his famous code.

The Roman laws were at this period in great confusion; and jurisprudence was attended with such difficulties, that its schools were in danger of being abandoned. To remedy this evil, Theodosius was advised to order a revision of these laws, by which a selection should be made and published of such as were advantageous to the state, and the others should be declared no longer binding. To effect this great work, he nominated eight persons, renowned for their skill in law and their good sense and probity, at the head of whom was Antiochus, who had been prefect of the pretorium and consul. The fruit of their labours was the code which went by the name of Theodosius, and which was published by him this year, with a declaration that in future, this alone should be in force. Such laws as were afterwards added to it were called *Novellæ*. This Theodosian code was adopted by the western empire, and by most of the barbarians who had invaded it; and it continued in force till the reign of Justinian. It was published on the 15th. of February this year; but was not to begin its operation till the beginning of the year following. (*Tillemont.*)

A. D. 439. Defeat of Litorius by the Visi-Goths.—Genseric takes Carthage.

The war with the Visi-Goths of Aquitain still continued. Aetius, engaged in person with numerous other enemies, employed against the Goths Litorius, who had so successfully relieved Narbonne. Litorius was a brave but rash and unskilful general. Having shut up Theodoric in Toulouse, and being flattered with the hope of victory by the Aruspices, (he was a pagan,) he rejected with contempt the overtures of peace made by Theodoric. Upon this, the

laws to be put in execution, which had been enacted against the Manicheans, the Montanists, the Priscillianists and several other sectaries.

2. Pilgrimage of the empress Eudocia to Jerusalem.

Theodosius had made a vow, that in case his daughter were married, the empress Eudocia should make a pilgrimage to Jerusalem. She set out on this expedition this year, carrying with her a large sum of money to be distributed at her discretion. Her journey was every where marked with liberalities; and particularly, she bestowed great sums on the poor and churches in Jerusalem. Juvenal, bishop of that city, to testify his gratitude, enriched her in return with the relics of St. Stephen, which she carried back with her to Constantinople.

A. D. 440.—1. Pope St. Sixtus III. dies on the v. of the calends of April, (28th. of March,) having sat in the pontifical chair seven years, eleven months and two days.

This holy pope, even before his pontificate, distinguished himself greatly against the Pelagians, being, according to St. Augustin, the first who publicly pronounced anathema against them, in the popedom of St. Zosimus. To him also, whilst he was only a priest, St. Augustin addressed a famous letter on grace in 418.

2. St. Leo I, surnamed the Great, is made pope, forty days after the death of St. Sixtus.

St. Leo was archdeacon of the Roman church, and had long been the pope's chief counsellor. When St. Sixtus died, he was absent in Gaul, having been sent by Placidia to that country to effect a reconciliation between Albinus, one of her chief generals, and Aetius, who before were at variance. By his address and eloquence he accomplished the object of his embassy; and such was the love of the Roman people for him, so decided their opinion that he was the fittest person to succeed St. Sixtus, that no attempt whatever was made at a new election during his absence. Returning to Rome, forty days after the death of St. Sixtus, he was unanimously chosen, though much against his will, to fill the vacant pontifical throne. His eminent abilities, virtues and actions during his long pontificate, have merited for him the title of Great.

3. Persecution of the Catholics in Africa by Genseric.

Genseric had begun to persecute the Catholics in a severe manner, even before he took Carthage. Resolving to establish Arianism in the states ceded to him by the Romans in the treaty of 435, he expelled from their sees many Catholic bishops,—of whom the principal were Possidius, Novatus and Severinus,—and put to death four Spanish bishops, viz. Acadius, Probus, Paschasius and Eutychianus, who had endeared themselves to him by their abilities and fidelity, but who resolutely refused to abandon the Catholic religion.

Vind-Goth king made a sally, totally defeated him and made him prisoner. Litorius was led in disgrace through the streets of Toulouse and put in prison, where he died. Theodoric, soon afterwards, consented to make peace with the Romans.

This year proved fatal to the Romans by the loss of Carthage. Relying on the peace concluded with Genseric in 435, the inhabitants of Carthage were quite off their guard, when Genseric, in violation of his engagements, suddenly fell on that important city, and took it on the 9th. of October, after it had been in possession of the Romans 585 years. He strictly forbade his soldiers to massacre or pillage the inhabitants, reserving for his own use all the riches they possessed, which he exacted in the most rigorous manner. Genseric was now master of the greater part of Roman Africa; though, during the remaining part of the reign of Valentinian, some of its provinces still continued to obey the Romans.

A. D. 440.—1. Misunderstanding between Theodosius and his wife Eudocia.

The reign of Theodosius down to the present period had been happy: but, henceforward, it was marked with calamities both domestic and public.

Theodosius had had in his service for many years a distinguished officer called Paulinus, who was beloved both by him and Eudocia, and had been promoted to the highest honours. Paulinus was this year disgraced and put to death, for some reason with which we are not acquainted. This event deeply afflicted Eudocia: for, being fond of polite literature, she had been accustomed to derive great pleasure from the society of Paulinus, who was an eminent scholar. A coldness, therefore, took place between her and her husband; and soon afterwards, she retired with his consent to Jerusalem. After the lapse of four years, Theodosius, jealous of her intimacy with a priest and deacon, whom she had brought with her from Constantinople, and who had the chief conduct of her affairs, caused them to be put to death by Saturninus, the master of the offices. Saturninus was in his turn assassinated by the orders of Eudocia; which so enraged the emperor, that he stripped her of all her titles, and reduced her to the condition of a private person; leaving her, however, in possession of her private property, which was very great. She spent the remainder of her life at Jerusalem in a most edifying manner, doing penance for her sins, and expending her fortune on the holy places in so munificent a manner, that she merited the name of a second Helen. She survived till the year 460.

Tillemont and Gibbon reject the romantic account of Eudocia's misfortunes given by the modern Greeks. Tillemont, also, by no means admits the surmise, suggested by certain modern Latins, and eagerly adopted by Gibbon, that Pulcheria, from feelings of jealousy, was one of the causes of Eudocia's disgrace. (*Tillemont.*)

But it was after the fall of Carthage, that this monster gave full rein to his savage disposition in regard of the Catholics. He every where demolished their churches, or gave them up to his Arian clergy: some of these sacred buildings he even turned into barracks for his soldiers, or stables for his horses. Quodvultdeus, bishop of Carthage, and a great number of other bishops and clergymen were embarked by him on rotten ships, and sent out of the country: However, they landed safely at Naples, where one of them, viz. Gaudiosus, bishop of Abitina, founded a monastery.

A. D. 441. Salvian and his writings.

There lived at this time at Marseilles a holy priest of noble birth, called Salvian, who had observed continency even in the state of marriage, in which he had been engaged before his ordination. After he became a priest, he lamented the disorderly morals of his times in so strong a manner, that he was called the Jeremy of the V. age: and such were his virtues and lights, that he had also the name of, The Master of bishops. He died at Marseilles about the year 484. We have from his pen a treatise on justice, several epistles, and a most celebrated book on Divine Providence published soon after the fall of Carthage. In this work, he justifies the ways of God with regard to the Roman empire, by showing, how justly its inhabitants had drawn down upon themselves from divine justice the calamities which they were suffering from the barbarians. Frightful is the picture he draws of public morals at this period, particularly amongst the inhabitants of Carthage and the other principal cities of Africa. Drunken men crowned with flowers paraded the streets: the town was full of places dedicated to impurity: nothing was more common than adulteries and other still more abominable vices, which were practised in public without the least regard to shame. Orphans and widows were oppressed: the poor, tormented and reduced to despair, petitioned God to deliver the city to the barbarians. Blasphemies and impiety reigned on every side. Many, though Christians externally, were pagans in heart; they adored the goddess Celestis and, after offering sacrifice to her, went to the church and approached the holy altar. The people entertained the greatest contempt and aversion for monks, however holy they might be. In all the towns of Africa, and particularly in Carthage, when the inhabitants perceived a person with a pale countenance, with hair cut close, and in a monastic habit, they heaped on him injuries and maledictions. If a monk of Egypt or Jerusalem came to Carthage on any business of piety, he no sooner appeared in public, than he became a laughing stock, was hissed and loaded with reproaches. The Vandals put an end to these disorders, and caused all loose women to marry; for they held in horror the impurities so common amongst the Romans; and the same may be said of the Goths. (*See Tillemont and Fleury.*)

2. Genseric makes a descent on Sicily.

Genseric, being now master of Carthage and Hippo, the two principal seaports of Africa, and wishing to become as powerful by sea as he was by land, directed his great mind to naval affairs, and in a surprisingly short time constructed a numerous fleet. His first expedition was to Sicily, where he landed, and plundered the greater part of the island. He attempted to take Palermo; but, after besieging it for a considerable time, he reembarked his troops and returned to Africa.

A. D. 441.—1. Theodosius disgraces Cyrus, one of his principal officers.—Elevation and power of the eunuch Chrysaphius.

Theodosius this year deprived himself of another excellent officer, called Cyrus, who had deservedly enjoyed great favour both with himself and with Eudocia, and had been raised even to the consulate. He was a native of Egypt and, besides being an accomplished scholar, had displayed in his various employments great ability and virtue. Being appointed to rebuild the walls of Constantinople, he acquitted himself of this task in so able a manner, that public applauses were given him in the theatre by the people. The weak Theodosius took grievously amiss these applauses given, not to him, but to his minister; and he immediately disgraced him. Cyrus fled to a church to save his life, and took holy orders. The emperor took no further measures against him, and even permitted him to become bishop of Cotyæum in Phrygia. This see he afterwards resigned, and spent the remainder of his life in a literary retirement.

The fall of Paulinus and Cyrus was brought about principally by the intrigues of the court eunuchs. The leader of this infamous band was Chrysaphius, who now became Theodosius's chief minister, and governed the state with absolute sway. He was a most wicked man and, during his administration, committed every species of cruelty, injustice and oppression.

2. Great armament of Theodosius against Genseric.—Peace between Valentinian and Genseric.—Threat of a war with the Persians, and division of Armenia between them and the Romans.

Theodosius this year projected a great expedition to assist Valentinian against Genseric. He equipped a fleet of more than a thousand vessels, and sent it with a numerous army under the command of three generals, who had orders to make a descent on Africa. These generals, instead of directing their course straight to Africa, went to Sicily, for the purpose, as they imagined, of making a better preparation for the attack. This gave Genseric an opportunity of warding off the blow with which he was menaced: for he craftily came forward with proposals of peace, and had the art to protract the negotiations so long, that the season slipped away without any thing being done; and soon afterwards, an attack of the Huns on Thrace forced Theodosius to recall this a ny.

The consequence of this failure was a peace concluded between Genseric and Valentinian, by which the latter consented that Genseric should keep possession of what he held in Africa.

About this time, the Persians threatened to break the truce of a hundred years, concluded with the Romans in 422. Armenia was the occasion of this quarrel. This country had been governed for many hundred years by a series of kings called the Arsacides, though, generally, with a dependence, sometimes on the Romans, and sometimes on the Persians. The last of these monarchs, who like the first of them was called Arsaces, left his dominions to his two sons Tigranes and Arsaces, but bequeathed the far greater part to the former. Arsaces, displeased with this unequal division, came to the desperate resolution of ceding his portion to the Persians; and Tigranes, fearing their power, called in Theodosius and, on certain conditions, made also over to him his inheritance. The Persians and Romans marched to make good their respective claims; but hostilities were prevented by a treaty by which, for the future, Armenia was to be divided between them. The part which belonged to the Persians was called Persarmenia. The Roman part was governed by an officer called the count of Armenia. (*Till. Hist. des Emps. vol. vi. page 93.*)

3. Commencement of war with the Huns.

We observed in 433, that Attila and Bleda succeeded their uncle Rugilas or Rouas in the kingdom of the Huns. When Rugilas died, a negotiation was pending between the Huns and the Romans; for the former threatened to invade the Roman provinces, in case the Romans did not promise to abandon certain neighbouring nations, who were under the Roman protection, and whom Rugilas was determined to deprive of their territories. The two brothers continued the same warlike attitude; and as Theodosius was in no condition to make head against them in case of an attack, he empowered two ambassadors to treat with them. The conference was held near Margus, a city of Upper Mæsia not far from the Danube, and the parties met on horseback; for the Huns refused to treat in any other manner. A treaty was concluded by which, besides other shameful and degrading conditions, it was stipulated, that the Romans should give no assistance to the nations attacked by the Huns, and should, moreover, pay annually seven hundred pounds weight of gold,—the double of the sum with which they had hitherto subsidized the Huns. When Attila and Bleda had thus secured their hereditary dominions, they marched at the head of numerous forces towards the north and east; and, during the years which followed the treaty of Margus till the present period, they achieved those immense conquests, which we mentioned in our general view of Attila in 433. And now returning, as we may say, home, with armies inured to every species of fatigue, and practised in all the manœuvres of war, they thought

of nothing less than of subduing the whole Roman empire. A pretext soon offered itself to them to begin hostilities. At a great fair held on the frontiers of the two states, at which both Huns and Romans were accustomed to assemble, the former suddenly fell on the latter; and massacred great numbers of them. On a complaint being made to Attila and Bleda of this outrage, they replied that the Romans had been the aggressors; for that the bishop of Margus had privately entered their territory, and pilfered the treasures which were in the tombs of their kings. This allegation the Romans denied: but Attila and Bleda, knowing that the principal armies of Theodosius were absent in the Persian and African expeditions, crossed the Danube, and entered Mæsia in a hostile manner. They soon took the numerous Roman forts which lined and defended the Danube, and made themselves masters of Viminacium, a town of Higher Mæsia. Theodosius was now advised to surrender the bishop of Margus; but this prelate, aware of his danger, privately offered to Attila and Bleda to bring the town into their hands, on condition of his life being spared. The condition being accepted, he contrived to introduce the Huns during the night into the place, and thus put them in possession of a most important fortress.

The winter passed in fruitless negotiations. The two princes arrogantly demanded that all deserters should be immediately delivered up, that the arrears of the tribute should be paid even for the time of war, and that ambassadors should be sent to them to settle the sums which were to be paid in future. Theodosius absolutely refused to surrender the Huns who had taken refuge in his dominions. Upon this, Attila and Bleda renewed the war with more fury than ever. They laid waste Higher Mæsia with fire and sword, and took by assault Ratiaria, a great and populous city. They then passed the Save and took Sirnium, the ancient capital of Pannonia. Marching in the direction of Thrace, they took Naisus and Sardica, reducing these cities to ashes. They spared neither age nor sex: and five years afterwards, the whole country as far as the Danube was still covered with the bones of the slain. They then entered Thrace, where they committed the same ravages. Theodosius, unable to make head against this dreadful inroad, despatched an ambassador to treat of peace. This was at length concluded on terms, no doubt, highly disadvantageous to the Romans, but with the particulars of which we are not acquainted.

During the peace of five years which succeeded the conclusion of this war, Attila made every preparation for further and greater enterprises: and, as he considered his brother a check on his ambition, he caused him to be assassinated, and thus became sole king of the Huns.

A. D. 444.—1. St. Leo exposes to the public the abominations of the Manicheans, and causes these heretics to be expelled from Rome.

Amongst the numerous refugees, who fled to Rome from the provinces invaded by the barbarians, and particularly from Africa, was a great number of Manicheans. As the laws proscribed them, they had recourse to a thousand artifices to conceal their tenets. Many of them passed themselves off for Catholics, and as such frequented the churches, and even received the holy communion. But, in performing the latter action, they received only under one kind, viz. that of bread; for they held wine in abhorrence. St. Leo, whose vigilant eye nothing escaped, discovered these lurking heretics. He ordered all those to be marked who received the communion under the appearance of bread alone. Following up his researches, he detected a great number of others in their heresy, and even found means to extort from their own lips the abominations which they taught and practised. Having thus in his power full proofs against them, he convoked a great assembly of bishops, magistrates, and citizens, and laid his information before them, corroborating it with the avowals of the heretics themselves, whom he presented to the assembly. Abominations were now brought to light, so foul and impious, that they cannot with decency be repeated. Many of these unhappy wretches were converted to Catholicity, and put by St. Leo under canonical penance, preparatory to their reception into the Church: those who remained obstinate were, as the laws directed, banished from Rome and Italy. (*See ample details of this affair in Till. Hist. Eccl. vol. xv. p. 424.*)

2. Death of St. Cyril.—Dioscorus succeeds him in the see of Alexandria.

This year, the Church experienced a heavy loss in the death of St. Cyril, which happened, according to Tillemont, on the 27th. of June, after he had governed the church of Alexandria nearly thirty two years. He left behind him a great number of works, which have come down to us.

St. Cyril was succeeded in the see of Alexandria by Dioscorus, who had been his archdeacon, and had accompanied him to the council of Ephesus. This man had long concealed a most vicious soul under an exterior of virtue and even sanctity; and having by these means obtained the episcopacy, he continued to secure the affection of the people by distributing large sums of money amongst them. Violence and injustice marked every step in his career. But, what above all things rendered his name infamous was, that he deprived Egypt of the glory, which it had enjoyed ever since the time of St. Athanasius, of being a pillar of truth, and a model of piety. For, the heresy of Eutyches, which he introduced, took such deep root in that country, that it was never afterwards extirpated. (*Till. vol. xv. page 434.*)

3. Misunderstanding between pope Leo and St. Hilary of Arles.

St. Hilary of Arles, one of the most splendid lights of the Gallican church in the fifth age, was born in Gaul of noble parents about the year 401, and received an excellent education. St. Honoratus, founder of the monastery of Lerins, was his kinsman, and was the instrument which God used for his perfect conversion, from a worldly life to one of evangelical perfection in the monastery of Lerins. When in 426 St. Honoratus was made archbishop of Arles, St. Hilary was induced to follow him; and, on St. Honoratus's death in 428 or 429 he was chosen to succeed him in that see, which he governed with the greatest sanctity till his death in 449.

In the present year, according to Tillemont, a misunderstanding took place between him and St. Leo, on two points of discipline. St. Hilary had deposed Celedonius, bishop of Besançon, on a charge of irregularity; and this bishop had gone to Rome with an appeal to the pope. St. Hilary followed him, and was present at the council which St. Leo assembled on the subject. Sentence was passed in favour of the deposed bishop, in which St. Hilary did not acquiesce, but which he bore with patience and resignation. Another affair brought St. Hilary into greater difficulty. Projectus, a bishop of the province of Arles, falling sick, St. Hilary ordained a new bishop. But Projectus, contrary to expectation, recovered; and thus in opposition to the canons, there were two bishops in the same see. St. Hilary supported the one whom he had ordained: but pope Leo pronounced his ordination irregular and, judging St. Hilary's conduct precipitate, forbade him to ordain any bishops for the future. All this only served to purify the saint more and more; and St. Leo, in a letter written immediately after his death to his successor Ravennus, calls him "Hilary of holy memory." (*See the details of this affair in Baronius ad An. 445. Till. vol. xv. page 70. and Butler May 5th.*)

A. D. 446. Second visit of St. Germanus to Britain.

This year, or according to some authors the following, St. Germanus of Auxerre, accompanied by St. Severus bishop of Treves, made another visit to Britain, in order to crush the Pelagian heresy, which had begun again to rear its head in that island. He again took Paris in his way, where he visited St. Genevieve, and bore witness to her virtue, which had been assailed by calumny. On his arrival in Britain, he sought out those who had been seduced by the heretics, and converted many of them; so that the obstinate sowers of heresy found no longer any retreat here and quitted the island. As he knew that ignorance was a great source of error, he established schools for the clergy; by which means, as Venerable Bede observes, these churches continued afterwards firm in the faith. In South-Wales, having ordained St. Illutus priest, and St. Dubricius archbishop of Landaff, he placed these schools under their direction.

A. D. 447. Death of St. Proclus patriarch of Constantinople:— he is succeeded by St. Flavian.

On the 24th. of October this year died St. Proclus, patriarch of Constantinople, having held that see thirteen years and three months. He is styled by St. Cyril, "A man full of piety, perfectly skilled in ecclesiastical discipline, and a strict observer of the canons." Pope Sixtus III. gives him the like praises, and Vigilius calls him the most learned of prelates. Many of his works are extant, of which the principal one is a long letter, called Tome, to the Armenians, in which he explains in a clear manner the Catholic doctrine on the Incarnation.

He was succeeded in the patriarchate by St. Flavian, priest and treasurer of that church. After his instalment, Chrysaphius, the eunuch and all-powerful minister of Theodosius, reminded him of the present, which the patriarchs, on entering on their office, were accustomed to make to the emperor. St. Flavian sent him blessed loaves, the usual offering. This disappointed the eunuch, who informed St. Flavian, that some thing more valuable ought to have been presented; and in plain words told him, that gold was what he expected. St. Flavian answered him, that gold he had none, except what was contained in the sacred vessels, and that these he would not surrender. The avaricious eunuch, stung to the quick by this refusal, became from that moment St. Flavian's mortal enemy, and sought every opportunity to ruin him.

A. D. 448. Commencement of the Eutychian heresy.

Eutyches was abbot of a great monastery near Constantinople, and was at this time more than seventy years of age. He had been a monk from his youth, and had always enjoyed the reputation of sanctity. In the late dispute respecting Nestorianism, he had displayed great zeal for the good cause, and had thereby gained the esteem of St. Cyril, pope Celestine, and all the orthodox party. But, being a very ignorant man, whilst he condemned the two Persons of Nestorius, he fell into the opposite extreme by teaching, that after the Incarnation there was only one nature in Jesus Christ. In what sense he understood the words, "after the Incarnation," is disputed amongst divines, though it is agreed amongst them, that his doctrine was heretical. He spread his error first amongst the monks of his monastery, and afterwards in the eastern provinces, pretending that only Nestorians could call it in question. Eusebius, bishop of Dorylæum who, it will be remembered, was, whilst a mere laic, the first to raise his voice against Nestorius in 429, was the intimate friend of Eutyches: but, learning in repeated conferences with him his erroneous notions, and, having in vain endeavoured to reclaim him, he broke friendship with him, and considered it his duty to denounce him to the Church. This he did on the following occasion.

A council of bishops had been assembled at Constantinople, to

A. D. 447. Great earthquake at Constantinople and in all the east.—Attila again invades the empire.

Constantinople and all the eastern provinces experienced at the beginning of this year the most dreadful earthquake that had ever happened. The walls of Constantinople, which had been lately repaired, were in a great measure thrown down together with fifty seven towers which stood upon them. Many towns in Bithynia and the two Phrygias were swallowed up: Antioch was almost entirely destroyed, and Alexandria also suffered serious damage.

But, what most afflicted the eastern empire this year was a renewal of the war with the Huns. Attila now considered himself in a condition of realizing the vast design which he had formed, of conquering the world; for he was able to bring into the field all the various nations, which he had subdued before his last peace with the Romans. He, therefore, made in the present year an irruption into the dominions of Theodosius which nothing could resist. Illyricum, Thrace, Dacia, and Mæsia, experienced all the horrors of a barbarian war. Besides the places which the Huns had taken or ruined in the last incursion, they made themselves masters of seventy towns, amongst which were Philippopolis, Arcadiopolis, Marcianopolis and Constantia. Adrianople and Heraclea were the only places which escaped their fury. Macedonia and Thessaly were also ravaged by them. Theodosius sent two armies against them, but they were defeated and cut in pieces.

A. D. 448. Theodosius concludes a disgraceful peace with Attila.

Theodosius, unable to resist Attila, came to the resolution of suing for peace. Attila agreed to an accomodation, but, as might be expected, on terms highly disgraceful to the empire. It was stipulated, that the Romans should deliver in immediately six thousand pounds weight of gold, by way of payment of arrears, and should agree to pay annually two thousand pounds weight as a tribute; that they should surrender all deserters, and not receive any for the future: and finally, that they should give up all Roman prisoners who had escaped, or pay a ransom of twelve pounds weight of gold for each of them.

The treasury being exhausted by vast expenses in public games, and other useless displays of magnificence, Theodosius, to meet the demands of Attila, was obliged to impose new taxes on every rank of society, which so empoverished many even of the wealthiest citizens, that in despair they put an end to their lives. Of the Hun deserters, many, amongst whom were several princes, chose rather to be killed by the Romans, than to be surrendered into the hands of Attila.

In consequence of this peace, Attila claimed the possession of all he had conquered, viz. of the whole country along the Danube, from Pannonia to Novæ in Thrace. (*Till. Hist. des Emps. vol. vi. page 110.*)

decide a controversy, which had arisen between Florentius of Sardis, the metropolitan of Lydia, and two bishops of that province. As soon as this business had been concluded, Eusebius of Dorylæum brought forward his accusation against Eutyches, which, notwithstanding the reluctance of Flavian to admit it, he strongly urged on the assembly, as an affair of vital importance. Eutyches was, therefore, summoned to appear before the council; and, after shuffling for a long time, he at length obeyed the summons. At first he endeavoured, like most other heretics, to disguise his sentiments under ambiguous expressions: but, being at length convicted of having long given utterance to them, and obstinately refusing to revoke his error, he was condemned, excommunicated, and deposed both from the abbacy and the priesthood. The sentence was pronounced by St. Flavian, who presided in the assembly, and was signed by thirty two bishops and twenty eight abbots.

A. D. 449.—1. Eutyches appeals to the pope.—Flavian also writes to the pope who answers him by a famous letter.—Eutyches obtains from the emperor the revision of the acts of the late council of Constantinople.—False council, called the Latrocinium of Ephesus.—Death of St. Flavian:—Anatolius succeeds him.

Soon after his condemnation, Eutyches wrote a long letter to the pope,—who, he said, was the defender of religion,—protesting his innocence, imploring the pope's intervention, and declaring his readiness to stand in all things by his decision. This letter made some impression on the pope, who, therefore, wrote to St. Flavian rather favourably of Eutyches. St. Flavian in reply completely undeceived St. Leo, and demonstrated the justice of the sentence passed against Eutyches. He added that nothing was wanting to put the affair to rest, except his confirmation of this sentence, and that, this being obtained, a general council would neither be necessary nor expedient. This letter of St. Flavian elicited from St. Leo the famous dogmatical letter, which was afterwards read up in the council of Chalcedon.

Eutyches, perceiving how his case was likely to be decided at Rome, threw himself under the patronage of the court, where Chrysaphius, his godson in baptism, and the mortal enemy of St. Flavian, was all-powerful. This wicked minister cheerfully undertook his cause; and, the better to succeed, he engaged in it Dioscorus, the flagitious patriarch of Alexandria, promising to favour him in all things, provided he joined him against St. Flavian, and supported Eutyches. They induced Theodosius to order a revision of the acts of the late council, which Eutyches pretended to have been adulterated. This was accordingly done, and it was found, that Eutyches's allegation was without foundation. Upon this,—again at their suggestion,—Theodosius issued a decree, ordering an œcumenical council to assemble at Ephesus; and, contrary to the canons and universal practice of the Church, he appointed Dioscorus to

preside in it. The council was opened on the 8th. of August this year, and from the character of its proceedings obtained the name of the *Latrocinium* (assemblage of robbers) of Ephesus. Pope Leo sent three deputies to the assembly, viz. Julianus, bishop of Puteoli, Renatus priest, and Hilary deacon of Rome. In a compendium like this, we cannot enter into the details of this tumultuous assembly: suffice it to say, that all its proceedings were conducted in the most violent and arbitrary manner, and that the subscription of the bishops was extorted by the threat of torments, exile and death. Eutyches was absolved, and his doctrine of one nature in Christ was declared orthodox. St. Flavian was deposed; and, for venturing to put in an appeal to the pope, was cruelly beaten and sent into exile, where in a few days he died of his wounds. Eusebius of Dorylæum, Theodoric of Cyr, Ibas of Edessa, and Dinnus of Antioch, who had censured Eutyches's doctrine, were also deposed. Almost the only persons who dared to oppose these iniquitous measures, were the pope's legates, of whom one, the deacon Hilarius, with difficulty escaped to Rome.

When Dioscorus had in this violent and illegal manner concluded his council, he hurried off to Constantinople to obtain its confirmation by the emperor. This, through the interest of Chrysaphius, he soon brought about; and Theodosius by a public edict ordered the decrees of the council to be every where received, subjecting to deposition and confiscation all those bishops who should dare to reject them.

But at Rome this pretended council met with a very different reception. St. Leo, on the arrival of the deacon Hilarius, assembled a numerous council, and pronounced null and void whatever had been done at Ephesus. He also wrote a strong letter to Theodosius, expressive of this decision, and another of the same tenor to the empress Pulcheria. In a word, as supreme pastor, he sounded the alarm throughout the whole Church against the dangerous heresy which was rising in the eastern provinces. Dioscorus, stung to the quick by this opposition of St. Leo, had the audacity, some time afterwards, to separate himself from his communion, in which he was joined by ten of his sycophantic bishops. This his audacity was one of the causes alleged for his deposition in the council of Chalcedon.

The see of Constantinople being now vacant, Anatolius a priest of that church was chosen to succeed St. Flavian. This prelate immediately gave notice to pope Leo of his election, and demanded his confirmation and communion. As there had been no canonical defect in his appointment, St. Leo granted his request, having previously ascertained his orthodoxy with respect to the doctrine opposed to that of Eutyches.

The greatest confusion now took place in the oriental churches, which lasted during the short remainder of Theodosius's reign. The

bishops of Thrace, Egypt, and Palestine, who were under the immediate influence of the court and of Dioscorus, adhered to the party which had lately triumphed at Ephesus, whilst the greater part of the bishops of Asia and Pontus defended the cause of St. Flavian. Theodoret was the leading character amongst the latter. He sent a deputation of his clergy to St. Leo, with a long letter, in which he expressed the joy which he had experienced on reading his letter to St. Flavian, and begged to know whether he ought to submit to his deposition, or continue to defend himself. If the latter should be St. Leo's decision, he requested him to give him an order to repair to Rome, as he was resolved to abide in all things by the decision of the Roman church, which he acknowledged to be chief of all churches, and to have never deviated from the truth. (*See Baronius ad An. 449. and Till. vol. xv; page 592.*)

2. St. Peter Chrysologus:—his letter to Eutyches.

The see of Ravenna was at this time held by Peter, surnamed from his eloquence, Chrysologus. He was a native of Forum Corneli (Imola), a town in Insubria, not far distant from Ravenna. After receiving an excellent education under Cornelius his bishop, he was by divine appointment promoted in 433 to the see of Ravenna, where he performed wonders both in favour of the Church and state. Eutyches, on his condemnation by St. Flavian, addressed to him a letter of defence, at the same time that he wrote his letter to St. Leo. St. Peter in his answer refused to decide the question, declaring that this belonged not to him, but to the bishop of Rome; and he exhorted Eutyches to peruse the pope's letter to Flavian, and to submit to its contents. (*Till. vol. xv. page 193.*)

A. D. 450.—1. The Eutychian heresy is condemned and proscribed.

A great and happy change took place this year in the state of the oriental churches. Marcian and Pulcheria, having succeeded Theodosius II. in the throne of Constantinople, openly avowed the orthodox sentiments which they had always entertained, and immediately took vigorous measures to suppress the Eutychian heresy throughout their dominions.

Marcian, two or three days after his inauguration, published an edict, by which he subjected the Eutychians to the penalties already decreed by the laws against heretics. He also wrote a short but highly respectful letter to St. Leo as head of the Church, and requested his authority for the convocation of a general council. St. Leo, before he heard of the death of Theodosius, had sent four legates to Constantinople with letters for the emperor, Pulcheria, and many others. These legates,—who were the bishops Abundius and Asterius, and the priests Basilius and Senator,—arriving after

A. D. 449.—1. Theodosius engages Edecon, an ambassador of Attila, to murder his master:—the plot is discovered and frustrated.

Theodosius, this year, was induced by Chrysaphius to attempt the assassination of Attila, by means of an ambassador, called Edecon: and, to cover the black design, he despatched with Edecon a solemn embassy to Attila's court. But Edecon discovered the whole affair to Attila who, therefore, sent an indignant message to Theodosius, and demanded the head of Chrysaphius. To avert the effects of his wrath, Theodosius sent another embassy: and Attila was at length prevailed on to pardon the gross offence which he had received. (*Till. Hist. des Emps. vol. vi. page 112.*)

2. The Saxons land in Britain under the famous Hengist and Horsa.

The Roman legions, long before this time, had been withdrawn from Britain; and this island had virtually ceased to be a part of the Roman empire. The Scots and Picts, availing themselves of this circumstance, poured into the country their barbarian hordes and, defeating the natives, laid all things waste with fire and sword. The most powerful of the British kings at this time was Vortigern. As assistance had been in vain implored from Aetius, the Roman general in Gaul, Vortigern, in an evil hour, applied for aid to the Saxons; and Hengist and Horsa, two chieftains of that people, willingly undertook the expedition. They landed, this year, in the island of Thanet, drove back the Scots and Picts and, after five years, Hengist, receiving large reinforcements, won a fixed settlement in the island, and gave rise to the Saxon Heptarchy.

The Saxons, according to Doctor Lingard, were of Gothic origin. Their first settlement was in the neck of the Cimbric Chersonesus; but, in process of time, the same appellation became common to all the nations from the extremity of the peninsula to the Weser, Ems, and the Rhine. Before this descent of Hengist and Horsa, they had often visited England in predatory expeditions.

A. D. 450. Death of Theodosius II.—St. Pulcheria succeeds him, and associates Marcian in the empire.—Disgrace and death of Chrysaphius.—Death of Placidia.—Authors who flourished under Theodosius II.

Theodosius was so bruised this year by a fall from his horse in hunting, that he died the next day, which was the 28th. of July. He was at the time of his death in the fiftieth year of his age; and had reigned after the death of his father forty two years and three months, and forty eight from the time in which he was declared Augustus.

Theodosius was throughout his life a very religious prince; and his reign was prosperous, as long as he was guided by Anthemius and by his sister Pulcheria. But, being naturally weak-minded, he at length delivered himself up to court eunuchs, and particularly to Chrysaphius, by whose advice St. Pulcheria was removed from

the death of Theodosius, were received in the most honourable manner by Marcian and Pulcheria, to whom they delivered the letter intended for Theodosius. Marcian, therefore, again wrote to St. Leo, and again requested him to appoint some place for a general council, "which," said he, "may declare what shall be profitable to the Christian religion and Catholic faith, as your Holiness, according to the ecclesiastical rules, shall define." (*See these letters in Baronius ad An. 450.*)

Marcian soon afterwards banished Eutyches to some place not far from Constantinople, and gave orders that all the bishops who had been deposed by the false council of Ephesus should be restored to their sees. Amongst these bishops was Theodoret, who wrote to Abundius, that he and Ibas of Edessa had read with great pleasure the letter of St. Leo to Flavian, and had subscribed it. By Marcian's command, also, the body of St. Flavian was conveyed from the place of his banishment, where he had died, to Constantinople. It was received by the people of that city with the greatest solemnity and joy, and deposited in the Church of the Apostles, the usual burial place of his predecessors.

2. Synod of Constantinople.

Soon after the arrival of the pope's legates at Constantinople, the patriarch Anatolius assembled a council of all the bishops, abbots, priests, and deacons who were in that capital. Abundius, one of the legates, presented to the synod St. Leo's letter to Flavian, together with the passages of the Greek and Latin fathers, which supported its doctrine. It was read up publicly in the assembly: and Anatolius declared that he approved of its contents with all his heart. He subscribed it without difficulty, and pronounced anathema to Nestorius and Eutyches, to their tenets, and to all their followers. All the fathers who were present followed his example, with the exception of a few Eutychians, who refused to submit to the Church.

The legates gave thanks to God that they had thus found almost every one united in the true faith; and they themselves pronounced anathema to Eutyches and Nestorius, and to all those who followed their doctrine, of which they gave an abridgment in their discourse. A public instrument was drawn up, in the presence of the legates, containing the forementioned signatures; and it was sent to the pope with every legal formality. The legates, also, sent him an account of what had happened, and bore witness to the pure and sincere faith of Anatolius.

As for the bishops who had yielded to the violence of Dioscorus in the false council of Ephesus, many of them expressed great regret for their fault, and wished much to reenter into the communion of the Roman church, offering for that end to condemn Eutychianism with its authors. But the legates directed the council

his councils. From that moment forward, nothing but calamities both civil and religious befell the empire.

St. Pulcheria, who had been declared Augusta in 415, took charge of the empire without the least opposition, as soon as her brother's death was known. She had made a vow of virginity from her youth, and was at this time fifty one years of age. As no female had hitherto ruled the Roman empire, and as moreover she required a powerful support in the present difficult state of affairs, she took to husband Marcian, a senator and tribune, but with the express condition that they should live together in perfect continency. The senate and army applauded her choice, and Marcian was crowned emperor on the 24th. of August. This succession of Pulcheria and Marcian to the empire seemed to infringe the right of Eudoxia, the daughter of Theodosius II: but she and her husband Valentinian gave up their claim and acknowledged the new emperors.

Marcian was a native of Thrace, and the son of a military man of low condition, but strictly attached to the Catholic faith. He entered young into the army as a common soldier, and distinguished himself so much by his good conduct, courage, and talents, that he became secretary to Aspar the son of Ardaburius, and was afterwards promoted to the rank of senator and tribune. His character for virtue and talent stands so high in history, that not even Constantine the Great and Theodosius I. seem to have excelled him in these particulars.

One of the first steps taken by Marcian and Pulcheria was to inflict due punishment on the eunuch Chrysaphius. He was by their order led out of the city and beheaded, and his immense wealth was confiscated to the state.

This year, on the 27th. of November died the empress Placidia, mother of Valentinian III, having ruled the western empire with absolute sway from her accession to power in 424 till her death. She was sincerely and ardently attached to the true faith, her moral conduct was unimpeachable, and though some defects are attributed to her, yet her intentions were good, and her administration, on the whole, prudent and equitable.

In this reign flourished the ecclesiastical historians Socrates, Sozomen, Theodoret, and Philostorgius. Socrates wrote an ecclesiastical history from the year 306 to 439. The church history of Sozomen has nearly the same range, and is frequently a mere copy of the last mentioned. These authors have been suspected of being attached to the heresy of Novatus, because they speak honourably on several occasions of the Novatians: but they are proved from their very works to have been orthodox in their principles. Theodoret's ecclesiastical history begins in 324, where that of Eusebius ends, and is continued to 429. These three were translated into Latin in the next century by the care of Cassiodorus, and published

to grant them, for the present, only the communion of their own churches. It is believed that the legates induced the council to omit in the celebration of the holy mysteries the name of Dioscorus, of Juvenal of Jerusalem, and of Eustathius of Berytus, the persons who had acted a principal part in the persecution of St. Flavian. These bishops persisted in their obstinacy, particularly Dioscorus, who instead of being ashamed of his wicked conduct gloried in it. (*Till. Hist. Eccl. vol. xv. page 112.*)

A. D. 451. Council of Chalcedon.

We have already mentioned the letters of Marcian to pope St. Leo, in which he begged his consent to the convocation of a general council. St. Pulcheria also wrote to him, urging the same request. The pope in his answers to these letters, represented the difficulty there would be in assembling a general council, in the present disturbed state of the western empire, arising from the irruption of Attila into its provinces; and he gave it as his opinion, that the affair should be deferred to a more favourable occasion. He added, that even on the supposition of a general council, he could not allow the point of faith,—this having been already decided,—to enter into discussion; and that the object of a similar council must be merely to settle the peace of the Church. But Marcian persisted in his opinion; and, on the xvi. of the calends of June (May 17th.) this year, he issued orders to Anatolius and the other bishops of the great sees, to assemble with their suffragans at Nice in Bithynia on the 1st. of September. Pope Leo, therefore, now gave his consent for the convocation of the council; and, not being able to go in person, he appointed legates to preside in his name. These legates were Paschasinus bishop of Lilybæum, and Boniface priest of the church of Rome; to whom he added Lucentius bishop of Asculum and the priest Basil,—whom, on the return of his former deputies, he had lately sent to Constantinople,—as also Julianus bishop of Cos.

As it was the pope's wish that the emperor should personally attend the council, in order to prevent the cabals and tumults which ill disposed persons might excite, and as the state of his affairs did not permit him to go far from Constantinople, he transported the council to Chalcedon, which was a kind of suburb of the capital, being separated from it only by the Thracian Bosphorus.

The council was opened on the 8th. of October in the church of St. Euphemia, which stood on the sea shore at a small distance from Chalcedon. The bishops named in the acts of the council are three hundred and sixty, though more than six hundred are said to have been present. The pope's legates are the first on the list: after them come Anatolius bishop of Constantinople; Dioscorus bishop of Alexandria, Maximus bishop of Antioch, and Juvenal bishop of Jerusalem. The emperor was not present at the opening of the council, but sent his principal officers to attend in

in one work divided into twelve books, under the name of "*Historia tripartita*." Philostorgius was a rank Arian; and the abridgement of ecclesiastical history, which we have from his pen, is full of the errors and prejudices of his sect.

The works of the civil historians of this reign are all lost, except some fragments of the historian Priscus, which are inserted in the Byzantine histories. (*Till. Hist. des Emps. vol. vi. page 119.*)

A. D. 451. Attila invades Gaul:—he is defeated by Aetius in the famous battle of Chalons.

Attila had not relinquished his project of conquering the whole Roman empire, and he considered its present state a fair occasion for carrying his design into execution. To have a pretext for breaking the peace which he had concluded with the emperors of the east and the west, he this year sent ambassadors to both courts. From Marcian he demanded a continuation of the tribute, stipulated between him and Theodosius. Marcian answered his ambassadors, that Theodosius was now no more, and that as for himself, he had gold for his friends and steel for his enemies. The ambassadors sent to Valentinian demanded Honoria, as Attila's wife, and half the empire, as her portion; and they produced the ring which, it will be remembered, she sent to Attila in 434, as a sign that she took him for her husband, and as a pledge of her conjugal fidelity. Answer was made by Valentinian to these demands, that Honoria was no longer mistress of her person,—it is supposed that she had been married by her mother to some private person,—and that females could not succeed to any part of the Roman empire. Attila, on receiving these answers, deliberated for a considerable time which of the two empires he should first attack. At length respecting the warlike character of Marcian, he resolved to fall on the weak Valentinian. However, he artfully concealed his ultimate views, under the pretext of marching against the Visi-Goths in Aquitain, believing, that when he should have reduced Gaul to his obedience, he would easily conquer Valentinian and after him Marcian. The better to cover his plan he made peace with Marcian and Valentinian, and then moved his numerous forces towards Gaul. He was excited to this Gaulish expedition by Genseric, king of Vandal Africa, and by Clodebaud, the eldest son of Clodion king of the Franks. The former dreaded the resentment of Theodoric, king of the Visi-Goths, in consequence of an outrageous insult, which he had offered him in the person of his daughter, whom he had married, and afterwards on a groundless suspicion had sent back mutilated to her father; and the latter had fled to Attila's court from his younger brother Meroveus, who had usurped the throne of the Franks on the death of their father Clodion.

his name. The council held according to Baronius seventeen sessions, but there are only sixteen in the acts which have come down to us.

In the first session, held on the forementioned day, the pope's legates advanced into the middle of the assembly and declared, that they had orders from his Holiness, who, they said, was the head of all churches, to require that Dioscorus should not sit in that assembly as judge, but should be called to an account for what he had done at Ephesus, and for presuming to call a council without the authority of the holy see. Accordingly, he was ordered by the imperial officers to take his seat as a person accused. Eusebius of Dorylæum then brought his charges against him, as did also Theodoret who, though not present at the commencement of the session, had been ordered to enter and take his seat amongst the bishops, since, as the imperial officers observed, he had been recalled from banishment by the emperor, and reinstated in his see by pope Leo. The result of a warm deliberation, which lasted till after sunset was, that St. Flavian and Eusebius of Dorylæum were pronounced innocent, and Dioscorus of Alexandria, Juvenal of Jerusalem, Thalassius of Cæsarea, Eusebius of Ancyra, Eustathius of Berytus, and Basil of Seleucia, were declared worthy of being deposed from the episcopacy.

At the commencement of the session, not only the Egyptian bishops, but a great many others supported Dioscorus. But, when his crimes and violences at Ephesus and elsewhere had been fully proved, nearly all these bishops abandoned him, and went over to the orthodox party.

The second session was held on the 10th. of October. The imperial officers proposed to the bishops to treat the question of faith; but they answered almost unanimously, that this was quite unnecessary, since the point of faith had been sufficiently settled by St. Leo's letter to Flavian, which they had all subscribed. This letter, therefore, was read up in the assembly, and received with the utmost applause. Certain expressions of it were indeed objected to by the bishops of Illyricum and Palestine; but, these passages being explained by Aetius, the archdeacon of Constantinople, and by Theodoret, all the bishops declared with one voice that the letter was perfectly orthodox.

The third session, which was held on the 13th. of October, was wholly employed on the subject of Dioscorus. The imperial officers were not present at this session. Dioscorus was thrice cited to appear, but refused to obey the summons; upon which, not only heresy and schism, but numerous other black crimes being proved against him, he was condemned to be deposed from the episcopacy. Amongst the crimes attributed to him was, that he and some other Egyptian bishops had dared to excommunicate pope Leo himself. The sentence was pronounced by the pope's legates in the follow-

The army of Attila was one of the most numerous of which we read in history, consisting, according to some, of 700,000 men. It was composed of his own Huns, and of all the various nations of Scythia and Germany which he had conquered. These nations were headed by their respective kings, amongst whom, Ardaric, king of the Gepidæ, and Valamir, king of the Ostro-Goths, were particularly distinguished, and bore important commands.

Attila, directing his march along the Danube till he reached its sources in Swabia, crossed the Rhine near the lake of Constance; and, being joined by the Franks of Clodebaud's party, he poured his myriads into Gaul. At first he pretended to be in friendship with the Romans; but he soon threw off the mask, and committed the most horrible devastations, taking and ruining a great number of cities, amongst which was Treves, formerly the capital of Gaul. He then advanced towards the Loire, and laid siege to Orleans. In the meanwhile, he persuaded Theodoric, king of the Visi-Goths in Aquitain, to remain quiet, pretending that he had no design to molest him, though in reality he intended to subject him also to his power.

Aetius, who was then in Italy, on learning this terrible invasion, flew to Gaul; and, assembling as many Roman forces as were in that country, he invited all the barbarian nations, which had settlements in and about Gaul, to make common cause with him against the invaders. He also opened the eyes of Theodoric to his danger; and this monarch, accompanied by his two eldest sons Torismond and Theodoric, marched with a powerful army to his assistance. Aetius, having now an army nearly as numerous as that of Attila, advanced to the relief of Orleans. The bishop of that city at this time was St. Anian or Agnan who, relying on the divine assistance, encouraged the inhabitants to make a vigorous defence, and promised them speedy succour. Accordingly, when the Huns at length had made a breach in the walls and had entered the town, Aetius's army suddenly rushed in on the opposite side, and with great slaughter drove the Huns out of it, and put them to the rout. Soon after this event, both armies met in the extensive plains of Chalons; and the greatest battle recorded in history was fought by these two immense masses. The victory was in favour of Aetius; but it was not decisive, and the Huns were permitted to re-enter their camp. Theodoric was killed in this battle; and his son Torismond was proclaimed king on the field. The loss on both sides, but particularly on that of the Huns, was immense, no less than 200,000 men being said to have been slain. Aetius thought it prudent to suffer Attila to retreat back to his dominions; and he prevailed on the Visi-Goths and his other barbarian allies to return to their respective territories.

ing words: "The most holy bishop of Rome, Leo, by us and by the present council, together with the blessed Apostle St. Peter who is the basis of the Church and the foundation of the Catholic faith, deposes Dioscorus from every dignity as well episcopal as sacerdotal." The bishops all signed this sentence, which was immediately notified to Dioscorus, and sent to Marcian and Pulcheria.

In the fourth session held on the 17th. of October, the imperial officers again invited the fathers to treat the point of faith; and again the legates and the whole council repeated the declaration which they had made in the second session, viz. that nothing more was necessary on this subject than what had been done by the councils of Nice and Ephesus, and by the definition of St. Leo. The officers, therefore, were obliged to content themselves with inquiring, whether the council entirely approved the letter of St. Leo; and an affirmative answer was given by the whole assembly.

After this declaration, the bishops expressed a strong wish, that Juvenal of Jerusalem, Thalassius of Cæsarea, Eusebius of Ancyræ, Basil of Selencia, and Eustathius of Berytus, the five bishops who with Dioscorus had been condemned in the second session, should be pardoned, seeing that their sentiments were orthodox, and that they had subscribed St. Leo's letter. The legates, who had received instructions from St. Leo to promote peace as far as possible, assented to the proposal; and accordingly these bishops were all admitted to take their seats in the council.

Fifth session October the 22nd. Though the fathers in the second and fourth session had declined drawing up any new symbol of faith, yet, for some reason which is not mentioned, they at length condescended to the wishes of the emperor; and in this session drew up a long formulary, composed of the Nicene and Constantinopolitan symbols, of the two letters of St. Cyril to Nestorius, and of the letter of St. Leo to St. Flavian. This formulary, drawn up by a committee, was received after a few corrections by all the bishops, as containing the true Catholic faith on the subject of the Incarnation.

The sixth session was held on the 25th. of October. The emperor Marcian attended this session in person, and made a speech to the assembly in Latin, which was afterwards translated into Greek. He then inquired, whether the profession of faith, drawn up in the preceding session, met with their approbation. They all replied in the affirmative, and immediately signed it.

After this, at the request of Marcian, the council made the three following regulations: 1. That no monastery should be built without leave of the bishop of the place, and that monks both in town and country should be subject to the bishops, and should live in retirement and prayer, without meddling with church affairs. 2. That no clergyman should farm lands, or act as steward for any

property except that of the church. 3. That clergymen should not pass from one church to another.

These are the six sessions which, as relating to faith, have always been considered the most important part of the council of Chalcedon. Several other sessions were held on points of discipline; in one of the first of which was treated the affair of Theodoret. Though this prelate had been admitted to a seat in the council, he was still under some suspicion of Nestorianism. He was, therefore, now called on to pronounce distinctly anathema to Nestorius. This he did after some apparent hesitation; and the sentence of St. Leo, by which he had been restored to his see, was approved.

The affair of Ibas bishop of Edessa, who with Theodoret had been deposed by the false council of Ephesus, was next brought forward; and, on his pronouncing anathema to Nestorius, Eutyches, and to every one who received not the doctrine of the present council, he was declared orthodox, and restored to his see.

In the subsequent sessions, after several episcopal causes referred to the council had been decided, twenty seven canons of discipline were drawn up, which were received by the whole Church, and which formed some of her principal rules in the following ages. But, in one of these sessions, held in the absence of the pope's legates, a canon was drawn up (the twenty eighth), in which the see of Constantinople was declared to be next in dignity and jurisdiction to that of Rome. The pope's legates the following day entered a protest against this canon, as an innovation prejudicial to the rights of the other eastern patriarchs.

Before the fathers separated, they directed to St. Leo a synodical letter in which, acknowledging him for the interpreter of St. Peter and for their head and guide, they begged his sanction and approbation of the council.

All things being concluded, the emperor and empress, after rendering to the prelates many marks of honour and esteem, gave them leave to retire: and accordingly, they returned to their respective churches, full of joy for having brought affairs to so happy a conclusion. Thus was terminated this august assembly, which was not only the most numerous; but the most peaceable, and perhaps the most regular of all the general councils.

The Church has always testified an extraordinary respect for the council of Chalcedon. As for St. Leo, he confirmed in a solemn manner all its decrees which related to faith and the reestablishment of the deposed bishops; and, whilst he reprobated the twenty eighth canon of discipline, he tacitly admitted and confirmed the others.

In this council occurs, for the first time in history, the mention of pensions on benefices. Bassianus and Stephanus, who both claimed the see of Ephesus, were set aside, but with an allowance from the income of that church.

A. D. 452. The council of Chalcedon meets with great opposition in Egypt and Palestine.

Though the emperor Marcian did his utmost to enforce the authority of the council of Chalcedon, and published various laws for that purpose, yet, notwithstanding all his efforts, it met with strong opposition in many parts of the east, and particularly in Egypt and Palestine. He had banished Dioscorus to Gangres in Paphlagonia, and St. Proterius, Dioscorus's archdeacon, had been consecrated in his place: but a strong party still adhered to Dioscorus, and caused great disorders. At Jerusalem, Theodosius, a turbulent and wicked monk, protected by Eudocia the widow of the emperor Theodosius, placed himself at the head of the Eutychians and, forcing Juvenal bishop of that city to fly, caused himself to be consecrated bishop in his place. The monks of the neighbouring monasteries were divided between the two parties; though the sounder part of them, with St. Euthymius at their head, rejected the communion of Theodosius, and adhered to the legitimate bishop. The deacon Athanasius, for openly opposing Theodosius, was barbarously murdered; and, on that account, he is considered a martyr by the Church.

St. Euthymius, mentioned above, was famous at this time in Palestine for his great sanctity. He was born about the year 377 of noble and virtuous parents at Melitene in Lesser Armenia. After receiving an excellent and religious education, he retired at the age of twenty nine to Palestine, and for many years led an eremitical life in the desert which lies between Jerusalem and Jericho. He at length consented to receive disciples, and established for them a Laura or monastery. However, he could not be prevailed on to depart from his rules of strict solitude; and, therefore, he governed his monks by proper superiors, to whom he gave his instructions on Sundays. He always showed great zeal against the heresies of Nestorius and Eutyches, and was one of the bulwarks of orthodoxy till his death in 473. The celebrated St. Sabas, founder of the monastery near Jericho which still bears his name, was the disciple of St. Euthymius.

A. D. 453.—1. Death of St. Pulcheria.—Marcian reestablishes Juvenal bishop of Jerusalem.

This year, the eastern countries and the whole Church of God had to lament the death of the empress Pulcheria. We have already touched on the great qualities of this princess, and on the wisdom with which she governed the empire, till wicked counselors induced her brother to set aside her influence in public affairs. She had been all her life a mother to the poor; and to them at her death she bequeathed whatever she possessed. Marcian faithfully executed this her pious testamentary disposition.

Marcian had written a letter to the refractory monks of Palestine, in the hopes of bringing them to the unity of the Church by

A. D. 452. Attila invades Italy:—he is prevailed upon by St. Leo to return to his own dominions.—Foundation of the republic of Venice.

The disappointment, which Attila had experienced last year in Gaul, instead of discouraging him, only enraged him the more; and he thought of nothing but of repairing his losses, in order to fall on Italy. Accordingly, he invaded that country either at the end of last year, or at the beginning of the present one. Aetius had not taken any precautions against him; and he, therefore, crossed the Julian Alps without the least opposition. Aquileia resisted his attacks for three months; but was at length taken and totally destroyed. Concordia, Altinum, Padua, Vicentia, Verona, Brescia and Bergamo shared the same fate. Milan and Pavia, on submitting to Attila, escaped destruction, though they were pillaged of their wealth. In the latter of these cities, Attila discovered a picture, which represented some chieftains of the Huns prostrate before a Roman emperor: he immediately ordered this representation to be defaced, and himself to be painted seated on a throne, and a Roman emperor before him laden with a bag of gold, which he was pouring out at his feet. From Milan he directed his march on Rome, and advanced to the spot where the river Mincius enters the Po, not far from Mantua. Here he was met by an embassy from Valentinian, at the head of which was the venerable pontiff St. Leo; and such was the impression made upon him by the appearance and eloquence of the Roman pontiff, that he consented to a peace or truce on the condition of an annual tribute, and returned to his own dominions beyond the Danube.

This invasion of Attila gave the first rise to the republic of Venice. At the extremity of the Adriatic Gulf there were nearly a hundred small islands, separated by shallow water from the continent, and protected from the waves by several large slips of land. Many families of Aquileia, Padua, and the adjacent towns, who fled from the sword of the Huns, found a safe refuge in these islands, which in process of time became the republic so famous in history.

A. D. 453.—1. Death of the empress Pulcheria.

This year is famous for the death of St. Pulcheria, the daughter of Arcadius, and sister of Theodosius the younger. She was fifty four years of age, and had enjoyed the title of Augusta thirty nine years.

2. Attila dies by bursting a blood vessel:—his empire is dissolved.

Attila had married innumerable wives, by whom he had an offspring which, according to the expression of a historian, might form a numerous people. After his retreat from Italy, he added another wretched captive to the number; and, having on the day of his nuptials indulged more than usual in wine and good cheer, he burst an artery in his sleep, and suddenly expired, having left

peaceable means. Finding that this had no effect, he gave orders to the governor of Palestine to punish the usurper Theodosius, and to reestablish the legitimate bishop Juvenal. Theodosius escaped, and fled to Mount Sinai; and Juvenal again took possession of his see.

2. St. Leo appoints Julian of Cos his Nuncio at Constantinople:—he again confirms the council of Chalcedon.—Death of Dioscorus.

The various eastern bishops had their agents, called Apocrysarii, at Constantinople, to manage the affairs of their respective churches; and the bishops of Rome frequently sent legates for the same purpose, who however had only temporary commissions. But, this year, St. Leo judged it for the good of the Church to establish a permanent resident at Constantinople, who might be a check on the ambition of its patriarchs, and watch the motions of the other oriental bishops. The person whom he appointed to this office was Julian, bishop of Cos, a prelate, not only strictly orthodox, but eminent for his knowledge in ecclesiastical affairs, and for his wisdom. This was the first establishment of a regular and permanent nunciature at Constantinople.

The Eutychians had taken occasion from the opposition of St. Leo to the twenty eighth canon of the council of Chalcedon, to spread a report, that he rejected that council altogether. Wherefore, though he had already sufficiently expressed his approbation of the decisions of the council on matters of faith, yet he was requested by the emperor Marcian to repeat his approbation: and this he did by a circular directed to all the bishops who had been present at the council.

A. D. 454. St. Leo threatens Anatolius of Constantinople with excommunication, but is reconciled to him.

Soon after the conclusion of the council of Chalcedon, Anatolius, bishop of Constantinople, deposed his archdeacon Aetius from his dignity, and appointed to succeed him Andrew, who had greatly favoured Dioscorus, and persecuted St. Flavian. This conduct, and several other proceedings rendered his orthodoxy suspected to St. Leo who, therefore, suspended his correspondence with him, and even threatened to excommunicate him. However, on his deposing Andrew, and making an humble apology for his conduct, St. Leo pardoned him, and again honoured him with his correspondence.

Dioscorus, who had been banished after his deposition to Gangres in Paphlagonia, died this year on the 4th. of September; and St. Leo considered this event providential, as likely to reconcile to the Church his deluded followers.

A. D. 455.—1. Eudocia, the widow of Theodosius II, is reconciled to the Catholic Church by St. Euthymius.

Most ecclesiastical authors, following Baronius, suppose that Eudocia lived with Theodosius till his death, and that it was then

the bride untouched. He was buried in three coffins: the first was of iron, the second of silver, and the third, which contained the other two, was of gold. The persons employed in digging the grave were murdered, in order to conceal the place of his interment.

With Attila ended the kingdom or empire of the Huns in the north: for a civil war ensuing amongst his numerous offspring, the various nations which he held in subjection asserted their independence. Many of these nations submitted to Marcian, and obtained leave to settle themselves in the former territories of the empire. The Squiri, Satagairæ, and Alani, under the conduct of Candax their king or leader, settled in Lesser Scythia, and Lower Mæsia: the Ostro-Goths obtained from Marcian the grant of all Pannonia, from Sirmium, (now Sirmich in Sclavonia,) to Vindobona, (at present Vienna in Austria,) a large tract, comprising many cities. These Goths were then ruled by three brothers, viz. Valamir, Theodimir, father of Theodoric the Great afterwards king of Italy, and Vidimir, who divided that extensive country amongst them,—Valamir settling in the eastern part of it, Theodimir in the western, and Vidimir between the other two. All these barbarians acknowledged the authority of the Constantinopolitan emperors, and were subject to the empire; but at the same time, their princes claimed an uncontrolled authority over their own people, and frequently waged war with each other. Even one of the sons of Attila, named Ernac, and several other Huns, submitted to the Romans, who granted them lands on the most distant borders of Lesser Scythia, in Dacia, and amongst the Sarmatians in Illyricum.

A. D. 454. Valentinian murders Aetius.

Aetius had risen to such eminence at this time, that Valentinian promised to give his daughter Eudocia in marriage to Gaudentius that general's son; and, as he delayed the fulfilment of this promise, Aetius in a rather threatening manner prevailed on him to confirm it by an oath. Valentinian, on this, was easily persuaded by Heraclius, his favourite eunuch, that Aetius aspired at the empire, and that it was necessary to destroy him. Wherefore, sending for Aetius, and introducing him into an interior apartment, he suddenly plunged his sword into his body and, with the help of Heraclius and his other attendants, put an end to his life. Several officers, who had accompanied Aetius, were successively called in and murdered. Thus fell the greatest general of that age, and the principal support of the western empire. Petronius Maximus, who soon afterwards became emperor, was supposed to have concurred in this assassination.

A. D. 455.—1. Valentinian III. is murdered at Rome.

Valentinian III. was as vicious as he was weak and stupid. Being at Rome, he fell in love with the wife of Petronius Maximus, a nobleman of high rank; and, not being able otherwise to gratify

only, that she retired to Jerusalem. But Pagi shows this supposition to be groundless, and proves that her final retreat to Jerusalem took place many years before the death of her husband. Tillemont follows the same opinion, which we adopted in this compendium at the year 440 civil side. But though Eudocia was not a party in favour of Eutyches at Constantinople, yet she powerfully supported his cause in Palestine: for, having been acquainted with him whilst she was at court, and having formed the highest opinion of his sanctity, she believed that his view of the Incarnation could not but be orthodox. For a considerable time, therefore, she was the grand protectress of the Eutychians of Palestine, and of Theodosius, the intruded bishop of Jerusalem. Being, however, of an upright disposition, she began about this year to entertain serious doubts as to the propriety of her conduct; and she sent messengers to St. Simeon Stylites, at that time famous throughout the east, to consult him on the subject. In his answer he gave her to understand, that her attachment to the Eutychian party was from the temptation of the devil, though her ignorance excused her from formal heresy; and he referred her for instruction to St. Euthymius. As this saint admitted no woman within his Laura, she caused a tower to be built in its neighbourhood; and, having there conferred with him, she was easily brought over to the Catholic faith and to the communion of Juvenal of Jerusalem. Her life had been very pious ever since the assassination of Saturninus in 444; but, from the present time till her death, it was marked with still greater fervour in the practices of penance and liberality to the Church.

2. Genseric cruelly persecutes the Catholics in Africa.

We mentioned in 440 the efforts made by Genseric to extirpate the Catholic religion from his dominions in Africa. But as these efforts were rendered in a great measure fruitless by the steady opposition of the clergy and a great number of the inhabitants, he redoubled these efforts about this time, and persecuted the Catholics in a most cruel manner. He forbade Catholic bishops to be ordained in Africa Propria, and in the contiguous province of Zeugitana; so that, in thirty years from this time, there were only three bishops in these provinces, where before there had been sixty. He sent into these provinces an officer, called Proculus, with orders to force the bishops to surrender all the sacred vessels; and, on their refusal to comply with this iniquitous order, Proculus seized the sacred vessels by force, pillaged the churches, and applied the altar-cloths, vestments, &c. to the most profane uses. The bishop Valerian, aged eighty, for refusing to give up the sacred vessels, was expelled from his house, with a prohibition to the inhabitants to give him refuge; so that he died in the streets. A great number of others both clergy and laics suffered death or banishment in this persecution, which lasted as long as Genseric lived, and was continued with still more barbarity by his son and successor.

his passion, he offered violence to her. Her husband, in revenge, engaged two barbarian officers of the imperial guard to assassinate him. As these officers had been greatly attached to Aetius, and bore a secret grudge to the emperor for his treatment of their patron, they readily accepted the commission, and killed Valentinian, whilst he was reviewing the troops in the Campus Martius. His favourite eunuch Heraclius fell by his side, being the only person who attempted to defend him. He was at this time thirty six years of age, and had reigned somewhat more than twenty nine years. He was the last Roman emperor of the race of Theodosius.

2. Petronius Maximus is declared emperor :—Eudoxia, whom he forcibly marries, calls in Genseric.—Petronius Maximus is assassinated.—Genseric lands in Italy and plunders Rome.—Chronicle of Idatius.

Petronius Maximus was at this time the most distinguished nobleman in Rome, both for his birth, honours, and riches. He was of the illustrious house of the Anicii, had been thrice prefect of the pretorium of Italy, and twice consul. His riches were immense; and he made so liberal a use of them, that he won universal esteem. On the death of Valentinian, therefore, he was proclaimed emperor by the senate and people, a dignity for which he had longed, but which soon caused him so much disgust, that he regretted his former condition. To strengthen himself, as he imagined, in the empire, he caused Eudocia, Valentinian's daughter, who had been promised to the son of Aetius, to be married to his own son Palladius, whom he declared Cæsar, and he himself took to wife, grievously against her will, Eudoxia, the widow of Valentinian. This lady was not aware, at first, of the part which Petronius had acted in her husband's death: but, having learnt this circumstance from Petronius's own lips, she conceived for him the most deadly hatred, and vowed revenge. As she could not expect redress from Marcian, who was an alien to her family, she secretly invited Genseric to come to her assistance.

Genseric, who by this time was master of a mighty fleet, eagerly accepted the invitation of Eudoxia; and soon made a descent with a numerous army at the mouth of the Tiber. Maximus, who had taken no measures of defence, attempted to fly on the approach of the barbarians to Rome, but was stopped to death by the irritated populace, who treated his body with every indignity, and threw it into the Tiber. He had reigned only three months.

The only defence which Rome made was again to send pope Leo to soften down the barbarian. He was well received, and succeeded so far as to induce Genseric to refrain from the slaughter of the inhabitants, and from destroying the buildings. Rome was pillaged during fourteen days and nights; and all that it contained of public or private wealth, of sacred or profane treasure, became the prey of the Vandals. Amongst the spoils were the sacred Jew-

ish vessels, brought from Jerusalem by Titus. Many thousands of both sexes were carried away captives, amongst whom was Eudoxia herself and her two daughters Eudocia and Placidia, the only surviving remains of the great Theodosius. Genseric married Eudocia to his son Huneric, and after some time sent back the old empress and her other daughter to Constantinople.

Genseric entered Rome on the 15th. of June this year.

The principal author who wrote during the reign of Valentinian III. was Idatius, a native of Lamego in Portugal and, afterwards, bishop of Chaves, (Aquæ Flaviæ,) in the same country. He wrote a chronicle from the reign of Valens to the year 469, which throws great light on the history of that period, particularly in what regards Spain.

3. Avitus is proclaimed emperor.

Avitus (Flavius Mæcilius) was of the prime nobility of Auvergne in Gaul, and for many years filled the most important offices both military and civil in that country. He was living in retirement, when Maximus, on being proclaimed emperor, nominated him generalissimo of his forces in Gaul, and directed him to ensure the friendship of the Visi-Goths of Aquitain. The king of the Visi-Goths was at this time Theodoric who, having slain his brother Torismond, had usurped the throne. Avitus who, as we observed in 424, was well known to and much esteemed by the Visi-Goths, repaired to Toulouse, to execute his commission. Whilst he was there, news arrived of the death of Maximus; upon which, Theodoric urged him to assume the purple, and promised to support him. As the Roman nobility of Gaul concurred in the same request, he was solemnly proclaimed emperor at Arles on the 8th. of August this year. He immediately repaired to Rome, where he was acknowledged by the senate and people; and the emperor Marcian consented to his promotion.

A. D. 456. Defeat of the Vandals by Ricimer:—Avitus is deposed by the same general.

Genseric, after his return from Rome, not only seized the parts of Africa which had been secured to the Romans by the treaty of 441, but infested the coasts of Italy and Gaul by frequent predatory expeditions. Avitus sent an embassy to complain of these breaches of faith: but Genseric, instead of giving satisfaction, fitted out another and more powerful expedition, with an intention of making a descent either on Gaul or on Italy. This expedition was met near the Island of Corsica by count Ricimer, who commanded the fleet sent out against Genseric by Avitus. A great naval battle ensued, in which the vessels of Genseric were partly sunk, and partly put to flight. After this victory, Ricimer sailed to Sicily, where, in the neighbourhood of Agrigentum, he defeated a body of Vandals who had made a descent on that island.

Ricimer, mentioned above, was one of those extraordinary men who are born for the safety or the destruction of empires. He was, as we observed in 419, the son of a prince of the Suevi by the daughter of the famous Gothic king Wallia. Having entered young into the service of Valentinian, he learnt the art of war under Aetius; and, at this time, commanded the Roman forces in Italy with the title of count. He was one of those mighty spirits, who are equally capable of heroic actions and of great crimes. He was intrepid in dangers, full of resources in his councils, eloquent, shrewd, of insinuating manners, and sufficiently bold to carry by force what he could not obtain by address; but without faith or honour, and obedient only to the law of his ambition. Thrice he might have seized on the purple: but he preferred clothing with it the idols which he raised up in order to overturn them at his pleasure. He made profession of the Arian faith; but in reality his heart acknowledged no religion.

The late victory gained by this commander, whilst it raised his courage, inspired him with contempt for the new emperor. Avitus himself contributed to his own disgrace. After having distinguished himself by his merit in a private station, he was no sooner master of the empire, than he rendered himself contemptible by his irregular and immoral conduct. Ricimer, therefore, on his return to Italy, easily turned the public mind against him, and the senate and people of Rome loudly called for his deposition. On receiving intelligence of what was going on in Italy against him, he hastened from Gaul, where he then was, and crossed the Alps at the head of some troops. Ricimer met him near Placentia, defeated him, and took him prisoner. His life was spared, but he was immediately stripped of the imperial robes, and reduced to his former condition. Soon afterwards, he was consecrated bishop of Placentia; but, learning that the senate called for his death, he fled in the direction of Gaul, and perished in the journey, either from disease or by the hand of an assassin. He was deposed from the empire on the 16th. of October, after a reign of fourteen months.

After the death of Avitus, the throne of the western empire continued vacant during the remainder of this year, and the greater part of the ensuing. It is probable, that the emperor of the east, Marcian, and after his death, Leo, took charge of the affairs of Italy and Gaul during this interval, and acted as monarchs of the west, as had happened after the death of Honorius. (*Till. Hist. des Emps. vol. vi. page 269.*)

A. D. 457. Timothy Ailurus seizes on the church of Alexandria. —Circular of the emperor Leo to the principal bishops and solitaries.

Marcian, by his firmness and zeal, had so far brought down the Eutychian faction in the eastern provinces, that all the great sees, and nearly all the other bishoprics received the council of Chalcedon, and were in communion with the see of Rome. In Egypt itself, there were only four bishops and some few ecclesiastics and monks, who still adhered to Eutyches and rejected the council of Chalcedon; and these were banished by the emperor. Amongst the refractory, there were two who particularly distinguished themselves, viz. Timothy, surnamed Ailurus (the cat), a priest, and Peter, surnamed Moggus, (the stutterer,) a deacon, of the church of Alexandria. Both these men had long aspired to the episcopacy; and, therefore, were grievously disappointed by the election of St. Proterius. During the life time of Marcian, these worthies carefully concealed themselves; but, on his death at the beginning of this year, they came forward, and threw the churches of Egypt into the utmost confusion. Timothy went during the night round the cells of the solitaries; and, clothed in black, and speaking through a cracked cane, he told them that he was an angel sent by God to warn them against the communion of Proterius, and to command them to elect Timothy (meaning himself) bishop of Alexandria. Having by these and other such means collected round him a few silly monks, and being joined by two excommunicated bishops, and Peter Moggus, he entered Alexandria, where by money he soon formed a numerous faction amongst that seditious and fickle people. He took possession of the great church, called the Cæsarian, and caused himself to be ordained bishop by the two bishops who had followed him. The ruffians who supported him now proceeded to attack St. Proterius, who had taken refuge in the Baptisterium of his church and, though it was Good Friday, they barbarously murdered him, together with six others of his clergy. After this Ailurus ruled without control. He anathematized the council of Chalcedon, and all those who had subscribed it, amongst whom were St. Leo, and Anatolius of Constantinople; and, deposing all the orthodox bishops and clergy throughout Egypt, he intruded his own Eutychian partisans in their places.

The Eutychians now every where raised their heads, and loudly called for another general council. The emperor Leo, though a good man and a sincere Catholic, acted weakly on this occasion: for, though exhorted to firmness by St. Leo,—who told him, that a point of faith, once decided in a general council, could never more come under deliberation,—yet he so far yielded to the Eutychian outcry, as to send a circular to the principal bishops, and to the holy solitaries who then flourished in the east, requesting their

A. D. 457. Death of Marcian:—he is succeeded by Leo.

On the 26th. of January this year, the emperor Marcian departed this life, in the sixty fifth year of his age. He had reigned six years five months and three days.

Marcian is commended by all the writers of those times for the innocence and simplicity of his manners, for his extraordinary piety, and his zeal for the purity of religion. The Greeks honour him with the title of saint, and celebrate his festival, with that of the empress Pulcheria, on the 17th. of February. He left the empire in a tranquil and flourishing state.

Aspar, the son of the celebrated Ardaburius, was at this time all powerful in the eastern empire; but, however disposed he might be to abuse this power, he did not dare to do so under a prince of the character of Marcian. After the death of this emperor, he was strongly tempted to assume the imperial dignity; but, being by birth an Alan, and by religion an Arian, he knew that the people would never consent to such an usurpation. Wherefore, with the intention of reigning under the name of another, he cast his eyes on Leo, whom he had raised from a low condition, had gradually advanced to the situation of intendant of his domain, and, afterwards, to several military employments. He was at this time a tribune, and commanded some forces at Selymbria, a city of Thrace. Him, therefore, he proposed for emperor to the senate and army, and by his influence soon obtained their consent. He was crowned emperor by Anatolius at the Hebdomon, an imperial palace not far from Constantinople. This is the first mention found in history of a prince's receiving the crown from the hands of a bishop.

All we know of Leo previously to this period is, that he was a native of Thrace, whence he derived the surname of the Thracian, and that he was a creature of Aspar. During his long reign, he displayed great abilities and, according to most historians, great virtue. He particularly distinguished himself by the support he uniformly gave to the Catholic religion, and its pastors. At the very commencement of his reign, he quite disappointed the ambitious Aspar by showing, that he would be an emperor, not only in name, but in reality.

2. Majorian is proclaimed by Ricimer emperor of the west.

Towards the end of the present year, the western empire received a new sovereign in the person of Majorian.

Majorian was the grandson of a general of the same name who, in 379, commanded the Roman forces in Pannonia under Gratian or Theodosius the Great. His father was attached to Aetius, and was the intendant of the imperial treasury. Majorian himself was a friend of that general, and is said to have cooperated with him in the death of Avitus. Ricimer and the emperor Leo agreed to promote him to the empire. He stood so high in popular opinion,

advice respecting the appointment of Timothy Ailurus, and the propriety of assembling another general council.

The solitaries whom Leo consulted on this occasion were St. Simeon Stylites, St. James the Syrian and St. Baradat. Of the former we shall speak hereafter. St. James dwelt on a mountain about a league and a half from Cyr, the city of which Theodoret was bishop. Night and day he lived exposed to all the inclemencies of the seasons, having no enclosure to preserve him from wild beasts, or to defend him against the heat of the sun in summer, or the snow of winter, which sometimes fell in such quantities, as almost to bury him. He never used fire, not even to cook his victuals, which consisted of a few lentils steeped in water. These austerities not appearing to him sufficient, he wore under his garment chains of iron. St. Baradat lived at first in a hut: he afterwards ascended a rock, and entered into a kind of cage, which was so small, that he could not stand upright in it, and so ill constructed, that it exposed him to the cold, the rain, and the sun. After thus living for a long time, he left the cage by the advice of Theodotus, bishop of Antioch, and dwelt in the open air, covered with a tunic made of skins, and having his hands constantly raised to heaven.

A. D. 458. The oriental prelates and solitaries send in their answers to the emperor's circular.—Death of Juvenal of Jerusalem, of Anatolius of Constantinople, and of Basil of Antioch.

The emperor Leo, in the circular which he directed last year to the oriental metropolitans, ordered them to assemble their respective suffragans in councils, to deliberate on the questions which he proposed to them. They did so; and each council gave a separate answer. Of all the bishops, only Amphilochius of Sidon refused to admit the council of Chalcedon, though, at the same time, he reprobated the election of Timothy Ailurus. All the others expressed in the strongest terms their firm adhesion to the council of Chalcedon; and they all condemned Timothy Ailurus as unworthy, not only of the episcopacy, but of the very name of Christian. The same were the answers of the three holy solitaries. The emperor Leo, on receiving these answers no longer thought of proposing a general council.

Three oriental patriarchs died this year; viz. Anatolius of Constantinople, Juvenal of Jerusalem, and Basil of Antioch. Juvenal had for his successor Anastasius treasurer of the church of the holy sepulchre of Jerusalem. St. Euthymius had foretold to Anastasius that he would become bishop of that city. Acacius was promoted to the see of Antioch, and Gennadius to that of Constantinople.

that this choice was applauded by all ranks in Rome; and he was solemnly invested with the purple at a place about six miles from Rome, called the Little Pillars. He was at this time young: and all historians agree that never was there a prince better qualified to reign, and to make a people happy.

3. State of Spain at this period.

The Vandals, Suevi, and Alani, leaving Gaul in 407, entered Spain, and dispossessed the Romans of the greater part of that country. In 419, the Alani, no longer able to maintain a separate independence, joined the Vandals who, soon afterwards, passed over into Africa. The Suevi seized on Galicia, and there established a powerful kingdom.

The king of the Suevi in 456 was Recharius. This prince, taking advantage of the death of Valentinian and Maximus, attempted to expel the Romans entirely out of Spain and, for this purpose, invaded the territories which they still held in that country. Avitus, and his friend Theodoric, king of Aquitain, having in vain expostulated with him by ambassadors, the latter marched a powerful army against him, defeated him in a great battle near Astorga, and put him to death. The greater number of the Suevi now submitted to Theodoric; but, a part of them, electing a new king called Maldra, retired to the mountains of Biscay, and continued to give great trouble both to the Romans and the Visi-Goths. Theodoric, leaving an army behind him to continue the war against the refractory Suevi, returned about this time to Gaul.

A. D. 458. Defeat of the Vandals and Moors in Campania.—Majorian crosses the Alps and enters Gaul.

The coasts of Campania were attacked this year by a numerous fleet; on board of which was an army of Vandals and Moors, commanded by Sersaon, brother-in-law of Genseric. The Vandals remained on board, quietly waiting for the booty which the Moors were to bring to them. But Majorian had taken precautions against similar invasions. At the approach, therefore, of the barbarians to Sinuessa, they were attacked by a numerous body of Romans, defeated and, their retreat to the sea being cut off, were driven into the mountains. The Vandals, leaving their vessels to succour their companions; were entirely defeated, and forced back to their vessels, after leaving their general dead on the field of battle. A still greater slaughter was made of the Moors who had retired to the mountains.

Majorian, to put an end to these vexatious attacks of the Vandals, resolved to head an expedition against Genseric in Africa. For this purpose, he passed the Alps in the midst of winter with a considerable army, in order to pacify Gaul, and thence to go to Spain, where he intended to assemble the troops, destined for the expedition which he was planning against Genseric.

A. D. 460. Timothy Ailurus is expelled from Alexandria, and banished to the Tauric Chersonesus:—Solofaciolus is ordained in his place.—Decretals of St. Leo.

Though, as we narrated in 458, the oriental prelates had unanimously condemned the election of Ailurus to the see of Alexandria, yet this unhappy man, supported by the Eutychian faction of Constantinople; and by Aspar the powerful general of the emperor Leo, continued to hold, for a considerable time, his usurped see. At length, however, the new patriarch Gennadius, and pope St. Leo prevailed on the emperor to take vigorous measures for his removal. Wherefore, this year, Leo published an edict against him, and gave orders to Stylas, his general at Alexandria and in Egypt, to drive him from the town, and banish him to Gangres in Paphlagonia. Having dwelt for some time in that place, and having assembled his schismatical followers, and caused much disturbance, he was sent to the Tauric Chersonesus, and there kept under a strict guard during the remainder of Leo's reign. Peter Moggus, the companion of his heresy and crimes, fled from Alexandria and, by hiding himself, found means to escape punishment.

After the expulsion of Ailurus, the emperor sent orders to Stylas to cause to be elected in his place a bishop, who should profess sound Catholic principles, and admit the council of Chalcedon. The votes of the clergy and people were given in favour of Timothy, surnamed Solofaciolus or the White; and he was ordained by Theophilus and nine other Egyptian bishops. He had formerly been a solitary in the monastery of Canopus, and was worthy of the episcopacy, not only by the purity of his faith, but also by that of his morals.

We will here mention in a few words some important decretals of St. Leo, issued by him during the latter part of his pontificate. By one of these decretals, directed to Neonas bishop of Ravenna, he ordains, that such Christians as had been made captives before the use of reason, and had no remembrance of their baptism, should, after being well examined, be admitted to baptism. He is said by the pontifical books to have ordained by another decretal, that women should not be admitted to the solemn profession of virginity, till they had reached forty years of age; and it is conjectured, that this decretal occasioned the celebrated law of Majorian of the same import, published in 458. On the 6th. of March last year, St. Leo by a decretal directed to the bishops of Campania, Samnium, and Picenum, strongly reprimands them, for solemnly administering baptism, without necessity, on festivals distinct from Easter and Pentecost. He also blames these bishops for causing penitents to make a public confession of their sins. This custom he absolutely abolishes; and declares, that it is sufficient to confess sins, first to God, and afterwards secretly to the bishop or priest. (*Till. Hist. Eccl. vol. xv. page 816 & 818, &c.*)

A. D. 460.—1. Majorian, having pacified Gaul, goes to Spain to put himself at the head of his expedition against Africa:—his fleet is destroyed, and the expedition is abandoned:—he makes peace with Genseric.

Majorian, who went to Gaul in 458, carried on war for some time with Theodoric, king of the Visi-Goths, who had been prevailed upon by Genseric to cause a diversion in his favour. A great battle was fought between these two sovereigns, in which Majorian obtained the victory; and Theodoric, soon afterwards, made his peace with the Romans, and even consented to cooperate with Majorian against the Vandals. Majorian, also, succeeded in gaining the friendship of the other barbarians who had settlements in Gaul. Having thus pacified that whole country, he assembled at Arles the forces destined for his African expedition; and, crossing the Pyrenees at their head, he directed his march towards Carthage. Near this town was assembled his fleet, consisting of more than three hundred vessels, and destined to transport his troops to the African shores. Genseric, trembling for himself at the view of such an armament commanded by so warlike a general, made overtures of peace; and, as these overtures were rejected by Majorian, he laid waste Mauritania, and poisoned all the springs of water, in order to render impossible the march of hostile forces through that country. But he chiefly had recourse to his usual system of war, consisting in artifice and bribery. Accordingly, he won over by sums of money several of the commanders of the fleet and, through their treachery, surprised it, and destroyed the greater part of it. This accident put an end for the present to Majorian's expedition to Africa; though, no ways discouraged by this misfortune, he resolved to make preparations for another. Genseric made fresh propositions of peace; and, as the conditions which he offered were very favourable, Majorian accepted them, and concluded a peace with him.

2. Laws of Majorian.

Amongst other wise regulations, made by Majorian during his short reign, were the following: 1. He revived the institution of Valentinian I., by which defensors were appointed in the various cities, whose office it was to protect the weak against the violence of the powerful. 2. He forgave all debts due to the exchequer before the beginning of his reign; and, taking the recovery of taxes out of the hands of the officers of the revenue, who were accustomed to oppress the people, he committed it to the governors of provinces. 3. Knowing that many parents, from interested motives, forced their daughters into monasteries against their will, he published a famous law, by which he restored these young women to their liberty, and forbade in future any woman to be admitted to the monastic profession before the age of forty. 4. He issued a very severe law against adulterers.

A. D. 461.—1. Death of St. Leo:—he is succeeded by St. Hilary.

On the iii. of the ides of April (11th.) St. Leo departed this life, having sat in St. Peter's chair twenty years and twenty eight days.

St. Leo was the first pope who left a regular body of works. These consist of ninety six sermons on the principal festivals of the year, and a hundred and forty one letters. His style is remarkably pure for the age in which he wrote; and the clearness of his mind and the sublimity of his genius appear in all his writings, as does also his ardent zeal for the purity of faith, and the maintenance of ecclesiastical discipline.

St. Leo was succeeded on the day before the ides of November (12th.) by St. Hilary his archdeacon. He was a native of Sardinia, and was one of the pope's deputies at the Latrocinium of Ephesus in 449.

2. Death of St. Simeon Stylites.

St. Simeon Stylites was born in Cilicia of poor parents, and in his youth kept his father's sheep. Being struck with what he accidentally heard read up from the gospel in the church, he left the world, when he was only thirteen years of age, and spent several years in different monasteries, practising the greatest austerities. He afterwards shut himself up in a hermitage at the foot of Mount Thelanissa, distant about fifteen leagues from Antioch; and in the year 423 he caused to be erected on the summit of the same mountain a pillar six cubits high, on which he dwelt four years: on a second pillar, twelve cubits high, he lived three years: on a third, twenty two cubits high, ten years: and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. He was, during all this time, exposed to the inclemencies of the weather, and underwent sufferings and austerities which would appear incredible, had they not been witnessed by innumerable persons, amongst whom was Theodoret, who has written his life. He was accustomed to preach twice a day to the crowds, which resorted to him from neighbouring and distant nations, and was the instrument in the hands of God of the conversion of a great number of barbarians to the Christian faith, and of many Christians to a life of penitence and sanctity. He was indeed the wonder of the world, and one of the most extraordinary instances of the power of divine grace, which has ever occurred. St. Simeon died either this or the preceding year, being in the sixty ninth year of his age.

3. The empress Eudocia dies at Jerusalem.

We mentioned in 455 the conversion of Eudocia from Euty-chianism to the orthodox faith, and observed, that she spent the remainder of her life in the exercise of piety. She was the principal support of the monasteries, churches, and hospitals in Palestine, having distributed amongst them the enormous sum of 84,400 pounds weight of gold, besides sacred vessels.

A. D. 461.—1. Ricimer deposes Majorian and puts him to death:—he raises to the empire Vibius Severus.

Almighty God, who had decreed the downfall of the western empire, did not permit that Majorian, whose talents and virtues were beginning to restore its vigour and prosperity, should remain long at the head of its affairs. Ricimer, who had concurred to his elevation, was grievously disappointed, when he saw in him, not a mere tool of his ambition, but one who was eclipsing his renown, and bridling his authority. He, therefore, resolved on his ruin. Majorian, after the destruction of his fleet by the Vandals, was on his way back to Italy, for the purpose of taking further measures for the good of the empire, when the troops which he had with him, bribed and instigated by Ricimer, mutinied against him, in the month of August, near Tortona in the Milanese, and deposed him from the empire. Five days after this event, and three leagues from the forementioned town, Ricimer caused him to be put to death on the banks of the river Iria.

Ricimer now determined to have an emperor, under whom he might reign despotically. He, therefore, pitched on Vibius Severus, a person of mean condition, and destitute of every quality which is required in a sovereign; and he caused him to be proclaimed emperor first at Ravenna, and afterwards at Rome.

2. Quarrel between the Ostro-Goths and the emperor Leo.—The famous Theodoric is given as a hostage to Leo.

We observed in 453 that the emperor Marcian had ceded Pannonia to the Ostro-Goths. In order to ensure peace on that side of the empire, he agreed to allow them a certain sum of money annually, not by way of tribute, but to concur to their subsistence. Leo had neglected to pay this subsidy: and as, notwithstanding their remonstrances, he persisted in his refusal of this succour, they laid waste Illyricum and destroyed several towns in that province. Leo sent against them Anthemius, who drove them back to their territory: but, considering it better to have these barbarians for friends, than for enemies, he at length agreed to pay them all arrears, and to continue their annual pension, which consisted of three hundred pounds of gold. However, he required, that on their side, they should deliver to him, as security for their peaceful conduct, Theodoric the son of Theodimir. This prince, who afterwards became so famous as king of Italy, was at this time eight years of age.

A. D. 462.—1. State of Gaul at this time.—Gillus or Ægidius, the Roman commander in that province, is made king of the Franks.

Gaul was at this time held by various nations, of which the principal were the Franks, the Visi-Goths, the Burgundians, and the Romans. The Franks were in possession of Lorrain, called anciently Riparia, and at this time had extended their dominions as far as the river Somme: the Visi-Goths ruled in Aquitain: the Burgundians, who in 314 were settled in Alsace, had been removed by Aëtius in 443 to the duchy of Savoy: the Romans exercised a precarious and tottering sovereignty over the rest of Gaul.

Childeric had become king of the Franks. He had succeeded Meroveus, from whom was derived the Merovingian dynasty of the kings of France, and who, as we observed in 451, having supplanted his elder brother Clodebaud, had usurped the throne of the Franks: the Visi-Goths were ruled by Theodoric, the Burgundians by Gundiac, and the Romans by Gillus, or Ægidius, an officer of great abilities, who had been appointed to that situation by Majorian.

A strange revolution had taken place amongst the Franks. Their king Childeric, having given universal disgust by his debauches, was driven from his throne. He fled to Thuringia; and the Franks, having a high opinion of Gillus, the Roman governor, elected him for their king. He accepted the situation, but still retained his former one; and thus, he was at once general-in-chief of the Romans, and king of the Franks. But this state of things did not remain long. Gillus, not giving that satisfaction which the Franks had expected, was expelled by them; and Childeric was recalled. Having improved by adversity, he ruled his nation for many years with great success and renown.

2. Ægidius declares against Severus:—war between him and the Visi-Goths.

Ægidius had beheld with grief and indignation the downfall of Majorian. At first, he seems to have given an apparent submission to Severus; but, soon afterwards, he threw off the mask and, openly declaring against him, collected a numerous army of Romans and Franks for the purpose of invading Italy. Ricimer, to ward off the blow, excited against him Theodoric, king of the Visi-Goths, by making over to him the province of Narbonne. This diversion had the desired effect; for, though in the war which ensued, Gillus gained great advantages over the Visi-Goths, yet he was effectually prevented from attacking Severus. About this time, also, he was deposed from his dignity of king of the Franks; and he died two years afterwards of the plague, or, as some authors affirm, by poison.

3. Marcellinus, governor of Sicily, establishes an independent sovereignty in Dalmatia.

There was at this time an officer called Marcellinus, a pagan,

but a man of great military talents. Majorian had put under his command a considerable body of Ostro-Goth mercenaries, and had appointed him governor of Sicily, from which island he had expelled the Vandals, and which he continued to defend against them. Ricimer, suspecting his fidelity, suborned a part of his troops to assassinate him. On being apprised of this design, he left Sicily, with a body of men on whom he could rely, and retired to Dalmatia, where he declared himself independent of both empires, and where he maintained his independence till he was assassinated several years afterwards.

4. Genseric wages a cruel war with the western empire:—he gives up Eudoxia and her daughter Placidia:—the latter is married to Olybrius.

Whilst Ægidius in Gaul, and Marcellinus in Dalmatia were threatening Severus or rather Ricimer, the coasts of Italy and the neighbouring islands were ravaged by the fleets of Genseric. The pretext of the barbarian for these depredations was that Eudocia, married to his son Huneric, was deprived of the patrimony, due to her as the eldest daughter of the emperor Valentinian III.

In these circumstances, the Italian government had recourse for help to the emperor Leo, who sent ambassadors to Genseric, for the double purpose of inducing him to desist from his depredations, and of restoring the empress Eudoxia and her daughter Placidia. To the first of these proposals he turned a deaf ear; but he assented to the second. Eudoxia, therefore, and Placidia were sent to Constantinople with every mark of honour. There lived at that time in that city a Roman nobleman of great distinction, called Olybrius, who had fled from Rome when that city was taken by Genseric, and to whom, before that unhappy event, Placidia had either been married, or promised in marriage. On the arrival of this princess at Constantinople, her marriage with Olybrius was either ratified or effected.

5. A numerous colony of Britons cross the British Channel and settle in Armorica.

The Saxons, who landed in Britain in 449, soon turned their arms against the original inhabitants, and gradually drove them before them towards the western and most mountainous part of the island, viz. those countries, which at present bear the names of Cornwall and Wales. But, about this time, a numerous body of them, headed by their prelates and chieftains, crossed the channel, and seized the desolated lands on the western extremity of Armorica. They subdued the independence of the neighbouring cities; and gave to the tract which they subdued the appellation of their parent country. It is still known by the name of Bretagne; and the inhabitants speak a language, either the same as the present Welch or very similar to it.

A. D. 465.—1. The Suevi are infected with Arianism.

The Arian heresy, which had long infected the Visi-Goths, began, in the reign of Rechiarus to corrupt also the Suevi, who had before, at least nominally, professed the Catholic faith. The person who, in the hands of divine justice, was the instrument of this evil, was a Gaulish Arian priest called Ajax. Having accompanied an embassy sent by Theodoric to Rechiarus, he found means to insinuate his heresy, first into the mind of the king, and soon afterwards into the whole nation which, for a hundred years, did not return to the orthodox faith.

2. St. Daniel the Stylites.

The wonderful life of St. Simeon Stylites was imitated at this time by a holy man called Daniel, a native of Maratha, a village near Samosata. Having retired young into a monastery, he lived there for many years in great perfection. Going at length with his bishop to Antioch, he visited in his way St. Simeon Stylites, who permitted him to ascend his column, gave him his blessing, and foretold that he would suffer much for Jesus Christ. He afterwards undertook a journey to the Holy Land: but St Simeon appeared to him in his way, and ordered him to go to Constantinople. Thither then he repaired, and spent nine years at Philempora in a ruined abandoned little temple, not far from the city. After this term, he was inspired to imitate the life of St. Simeon Stylites. He chose for his abode a spot in the neighbouring desert mountains, towards the Euxine Sea, four miles by water, and seven miles by land from Constantinople, towards the north. A friend erected for him a pillar, placed on two other pillars fastened together with iron bars, on which he fixed a kind of vessel, some what like a half barrel, which served for his abode. He was encompassed by a balustrade. He foretold the great fire which took place this year at Constantinople, and advised the emperor and people to avert the scourge by prayer and penance; but his prediction and advice were disregarded.

A. D. 467.—1. Death of pope St. Hilary.

Pope St. Hilary died this year on the iv. of the ides of September (10th.), after a pontificate of five years and nearly ten months.

This pope supported the honour of the chair of Peter by the sanctity of his life, and the firmness and intrepidity, with which he opposed heresy and maintained ecclesiastical discipline.

2. St. Simplicius is made pope on the xii of the calends of October (20th. September).

The election of this pope was no sooner known at Constantinople, than the emperor Leo applied to him for a confirmation of the privileges, granted to the see of Constantinople by the twenty eighth canon of the council of Chalcedon: but St. Simplicius imitated his two predecessors, by refusing to sanction that canon.

A. D. 466.—1. Death of the emperor Severus.

On the 6th. of August this year died at Rome the emperor Severus, after a reign of four years, or rather, after being a mere slave of Ricimer during that time. Some authors affirm that he died of poison, administered to him by the orders of that general. After his death the western empire was without an emperor for a year and a half; and, during this time, Ricimer governed with an authority which no one dared to contest. His name was respected by all the barbarous nations, except the Vandals, who continued every year to infest the sea, and plunder the coasts. Like Majorian, he planned an expedition against Africa, and equipped a fleet for that purpose: but contrary winds and frequent tempests rendered all his efforts abortive.

2. Great conflagration at Constantinople.

On the 1st. of September this year began at Constantinople the most terrible conflagration that had ever happened in that city.

This calamity was occasioned by a lighted lamp or candle, left by a poor woman near a storehouse of wool. The fire, having caught this combustible matter, soon spread to the neighbouring buildings and, raging for four days, entirely destroyed eight of the fourteen quarters of the city. The flames spread over the space of five hundred yards from south to north, and seventeen hundred and fifty from east to west, and spared not the most solid edifices. Churches, palaces, public monuments, as well as private houses, fell a prey to the flames, which ceased not entirely till after eight days. In all the forementioned extent, there remained nothing but heaps of marble and stone, mixed with ashes, and in such confusion, that there was no ascertaining where each building had stood. A great number of people lost their lives on this occasion; and this vast ruin was not repaired even in the reign of Zeno, who has left us a law of great extent, respecting the rebuilding of the edifices of Constantinople.

A. D. 467. Anthemius is proclaimed emperor of the west:—he gives his daughter in marriage to Ricimer.—Genseric declares war on the eastern empire.

The senate, army, and people of the western empire, and even its barbarian allies, began about this time to demand a new emperor, and one that should be a Roman. Ricimer himself saw the necessity of this measure; and, as there appeared in the west no person capable of filling this high station in a proper manner, he resolved, with the full consent of the senate, to request the emperor of the east to nominate a new sovereign. Leo, on receiving a solemn embassy for this purpose, nominated to the imperial dignity a nobleman of the highest rank and reputation, called Anthemius, who, accordingly, went to Rome, and was solemnly inaugurated in the imperial dignity, to the rapturous joy of every rank of society.

Anthemius was a native of Constantinople, and was the grandson of the famous Anthemius, who so nobly managed affairs during the infancy of Theodosius II. Marcian had given him in marriage Euphemia, his only daughter, and had raised him to the first offices of the state. He was at this time the commander of the fleet which the empire kept in the Hellespont, and was considered the greatest man of his time in every respect.

Soon after his proclamation to the empire, he gave his daughter in marriage to Ricimer, in order, by that means, to secure his friendship and support.

The promotion of Anthemius gave great offence to Genseric, who wished the imperial dignity for Olybrius, the brother-in-law of his son Huneric; and he testified his displeasure by declaring war on the eastern empire.

A. D. 468.—1. A great expedition is sent by the emperors Leo and Anthemius against Genseric:—it totally fails.

The emperors Leo and Anthemius, irritated in the highest degree by the continual attacks of Genseric on their dominions, resolved, if possible, to crush him by one grand combined effort. Accordingly, a fleet of eleven hundred vessels was equipped, and on board it were embarked 100,000 chosen men, for the purpose of invading Africa. The command in chief of the expedition was given to Basiliscus, brother of Leo's wife Verina. This officer had with him Marcellinus, the sovereign of Dalmatia who, having made his peace with Leo and Anthemius, had volunteered his services, and was at the head of his own troops of Dalmatia, and those of Anthemius. The grand rendezvous of the fleet was Sicily, where was laid down the plan of the expedition. Marcellinus was to attack Sardinia, then in the hands of the Vandals,—Heraclius of Edessa, a brave officer who had been prefect of Egypt, was to land the troops of Egypt, Thebais, and Libya on the coast of Tripoli,—whilst Basiliscus himself, at the head of the main armament, was to direct his course straight to Carthage.

Marcellinus and Heraclius completely succeeded: the former took possession of Sardinia, and the latter, having landed near Tripoli, and defeated an army of Vandals, threatened Carthage on the side of Africa Propria. As Basiliscus now appeared with his formidable fleet off cape Mercury, about thirty miles from Carthage, Genseric had recourse to his usual arts of deception, to escape the ruin which appeared inevitable. He proposed a truce of five days, to arrange, as he pretended, the conditions of his submission to the two emperors; and Basiliscus assented. The Roman fleet being thrown off its guard by this stratagem, Genseric sent amongst it during the night a number of fire ships, which threw it into the utmost confusion; and, attacking it the following morning with his fleet, he took or sunk a great number of vessels, and forced the others to seek safety by flight.

Basiliscus was one of the first to fly. On reaching Constantinople, conscious that he deserved death, he took refuge in the asylum of St. Sophia. His sister Verina obtained his pardon; and Leo contented himself with banishing him to Heraclea in Thrace, whence he was soon recalled and restored to favour. Most historians attribute the failure of this expedition,—which cost the empire the enormous sum of a hundred and thirty thousand pounds of gold, or five millions two hundred thousand pounds sterling,—to the treachery of Basiliscus. He is said to have been induced to this infamous conduct, partly by Aspar,—who dreaded the power of Leo in case of victory, and who promised the empire to Basiliscus in case of a defeat,—and partly by a large sum of money given him by Genseric.

2. Leo gives his daughter Ariadne to Zeno the Isaurian.

Aspar and his son Ardaburius began about this time to create much anxiety in Leo's mind, by their domineering spirit, and by the power they exercised over the army. To strengthen himself against them, he turned his eyes on an Isaurian, called Trascaliseus, a person of high birth in his country, but destitute of education, and a barbarian in his manners. To attach him to his service, he honoured him with the dignity of patrician, gave him the command of his body guard, and married him to Ariadne, the eldest of his two daughters. He changed his barbarian name into that of Zeno, which was the name of the Isaurian who had distinguished himself in the reign of Theodosius II.

3. State of affairs in Spain and Gaul.

A part of the Suevi, as we observed in 457, elected Maldra for their king, and maintained their independence against Theodoric in the mountains of Biscay. Not long afterwards, the others who had submitted to Theodoric joined their brethren; and Maldra made himself master of Galicia and part of Lusitania. Their king after the death of Maldra was Remismund, who made peace with the Visi-Goths in 464. But the Suevi and the Visi-Goths, though at war with each other, conspired in endeavouring to destroy all Roman power in the country, and successively ravaged every territory which acknowledged the dominion of the Roman emperors.

In Gaul, Theodoric, king of the Visi-Goths, lost at Toulouse his life and crown, by the same crime by which he had ascended the throne. As he had assassinated his brother Torismund in order to succeed him, so, in 466, he was murdered by his own brother Euric, who extended the dominions of the Visi-Goths over the greater part of Spain. As for the Romans, their power in Gaul also was at this time nearly extinct. The Visi-Goths, on one hand, being in possession of Narbonne, cut off their communication with Italy; and, on the other, the Franks, daily gaining ground upon them, took possession of all the country as far as the Seine, and seized on the city of Paris.

A. D. 469. Peter the Fuller usurps the see of Antioch, and is expelled from it.—Julian is appointed bishop of that see.

Peter, surnamed the Fuller, was at first a monk of the *Acœmetes* near Constantinople, and exercised in it the trade of fuller, from which circumstance he derived his surname. Having conducted himself ill in this monastery, and being attached to the heresy of Eutyches, he was expelled. He retired to Constantinople, where by flattery he won the friendship of several powerful persons, infected like himself with Eutychianism. Amongst his friends he also reckoned Zeno, the emperor's son-in-law. He found means to be ordained priest, and to be placed at the head of a monastery. Zeno, who was appointed this year general of the east, took him with him to Antioch, the seat of his government. As Martyrius, bishop of Antioch, was at this time absent on business at Constantinople, Peter, through the interest of Zeno, and supported by a strong Eutychian party, took possession of that see. But his usurpation lasted only a short time: for the emperor Leo, at the instigation of St. Gennadius patriarch of Constantinople, ordered him to be expelled from Antioch, and to be banished to Oasis. Martyrius on this returned to Antioch; but, finding the city divided into factions, he resigned the episcopacy, and was succeeded by an ecclesiastic called Julian, who was elected unanimously to that see.

As for Peter, on being privately informed of the emperor's orders, he withdrew to Constantinople, where he remained hidden till the reign of Basiliscus. (*Till. Hist. des Emps vol. vi. p. 404.*)

A. D. 471.—1. Death of Gennadius bishop of Constantinople:—he is succeeded by Acacius.

Gennadius, bishop of Constantinople, died this year, after having sat in that chair thirteen years. He was the author of several works which have been lost; and he is said to have required of all those whom he ordained clerics, that they should know the psalter by heart. He was succeeded by Acacius, the governor of the hospital of orphans at Constantinople, who is said to have excited Leo to demand from pope Simplicius the confirmation of the obnoxious twenty eighth canon of the council of Chalcedon, which the pope refused.

2. Laws of Leo in favour of the Church.

On the 1st. of June this year, Leo published an ordinance, by which, to prevent the intrigues of monks in ecclesiastical affairs, he forbade them to enter any city,—excepting from this law only such of their agents as were necessary for the transaction of their affairs.

By another law, passed in 469, he forbade any judiciary proceedings on Sundays, and also all theatrical representations; and he subjected to severe punishment any one who should violate this law.

A. D. 469.—1. Dissension between Anthemius and Ricimer:—they are apparently reconciled.

As Anthemius was a man of courage and abilities, he soon manifested to Ricimer, that he was not disposed to be a mere tool in his hands. Wherefore, notwithstanding their near alliance, a great coolness took place between them; and Ricimer at Milan, whither he had retired, and Anthemius at Rome, made preparations for a civil war. The nobles of Liguria, alarmed and grieved at the prospect of this calamity, threw themselves at the feet of Ricimer, and prevailed on him to send to Rome as mediator Epiphanius bishop of Naples, a person universally admired and esteemed for his virtue and wisdom. In the interview which took place between this prelate and Anthemius, the latter accused Ricimer, not only of insolent and overbearing conduct, but of exciting, underhand, against him the barbarians of Gaul and Spain. However, he was at length appeased, and consented to a reconciliation with his son-in-law.

2. Aspar attempts to ruin Zeno the Isaurian.

Aspar, who was intriguing to raise Basiliscus to the throne of Constantinople, was grievously mortified by the elevation of Zeno; and he resolved to effect his ruin. Wherefore, on Zeno being appointed by Leo to command an expedition against the barbarians, who had made an incursion into Thrace, Aspar bribed the soldiers to assassinate him. But the conspiracy was discovered; and Leo, to save Zeno's life, sent him into Asia, as commander-in-chief of his troops in that quarter.

A. D. 471. Leo espouses his daughter Leontia to Patritius son of Aspar, and declares him Cæsar.—Aspar and Ardaburius are assassinated by the orders of Leo.—The Goths attempt to revenge his death.—Leo sends young Theodoric back to his father Theodemir.

The celebrated Aspar had three sons, viz. Ardaburius, Patritius, and Hermeneric, who were all promoted to the highest offices of the empire. They were, like their father, Arians. When Aspar raised Leo to the empire, he extorted from him a promise, that he would promote one of these sons to the dignity of Cæsar, which Aspar considered as a sure step to the empire. Of this promise Aspar often reminded Leo; and, as often, Leo alleged some pretext for delay. This and a great many other causes produced between them a strong dissension and, on some occasions, very angry words. But, as the power of Aspar and his sons was very great, Leo, though much indisposed towards them, thought it prudent to temporize; and he, therefore, espoused his daughter Leontia to Patritius, and nominated him Cæsar,—he previously renouncing the Arian heresy. The promotion of Patritius occasioned the greatest disgust amongst all orders in Constantinople; and a solemn deputation of the clergy and nobles waited on the emperor, to

remonstrate with him concerning it : for they believed the conversion of Patritius to be a mere feint, and dreaded the consequences of an Arian sovereign.

Leo contrived to appease the people on this occasion ; and the storm blew over. But Aspar and his sons continued to intrigue in various ways against Leo, and gave him strong reasons to believe, that they intended to dethrone him. He, therefore, resolved to be beforehand with them ; and, when they were off their guard, the eunuchs of the palace fell on them, and assassinated Aspar and Ardaburius. Patritius received several wounds, but escaped with his life. Hermeneric was not with his father on this occasion ; and he fled to Isauria.

The Gothic troops, who were very numerous in Constantinople, and were quite devoted to Aspar and his sons, on learning what had happened, flew to arms, and attacked the palace : but, after much bloodshed, they were repulsed, and driven out of the city. But, under the command of two chieftains called Ostrys and Theodoric the Squint-eyed, they continued to make war on Leo during the two following years.

To obtain the support of the Ostro-Goths of Pannonia against these Goths, Leo, this year, sent back to his father Theodemir Theodoric, whom he had detained as a hostage for the last ten years. Theodoric was at this time eighteen years of age ; and he immediately began to give proofs of the courage and abilities, which afterwards so much distinguished him.

A. D. 472. Ricimer revolts against Anthemius, and causes him to be put to death :—he raises Olybrius to the empire.—Both Ricimer and Olybrius die.—The western empire is for a considerable time without a sovereign.—Dreadful eruption of Mount Vesuvius.

We called the reconciliation of Ricimer and Anthemius in 469 merely apparent. It was so ; and this year, Ricimer, on learning the fate of Aspar at Constantinople, and fearing a similar one for himself, declared openly against Anthemius. The latter resided at Rome, the former at Milan. When Leo became acquainted with this dissension, he despatched Olybrius to Milan, in order to put an end to it. But this journey had the contrary effect : for Ricimer offering the empire to Olybrius, this nobleman, having long had his eye on this dignity, readily acquiesced in the proposal. They marched on Rome, and laid siege to that city, which was divided into two parties, one attached to Anthemius and the other to Ricimer. Bilimer, who commanded some Roman troops in Gaul, on hearing the distressed situation of Anthemius, flew to his assistance ; but he was entirely defeated and killed in the neighbourhood of Rome. Ricimer now entered the city, put Anthemius to death, and delivered all places to pillage, except two quarters, where his troops and his partisans resided. Olybrius was immediately proclaimed emperor. But Ricimer and Olybrius did not triumph

long ; for they both died this year, and the western empire remained without a sovereign till the following year.

Olybrius, before his death, raised to the dignity of patrician Gundobald a Burgundian and nephew of Ricimer. This officer succeeded Ricimer in the command of the Italian army.

Constantinople was at this time terrified by an extraordinary phenomenon. On the 11th. of November and at mid-day, the air was suddenly darkened, and a shower of fire seemed to descend from the heavens. This was the effect of a terrible eruption of Mount Vesuvius, which had thrown up such quantities of cinders and ashes, that they were carried by the wind as far as Constantinople. The roofs of the houses were covered by these ashes to the height of four fingers.

A. D. 473.—1. Glycerius is proclaimed emperor.—The Ostro-Goths invade Italy.

When the throne of the western empire had been vacant for a few months, Gundobald, without waiting for the consent of Leo, brought forward an officer called Glycerius, and caused him to be proclaimed emperor at Ravenna on the 5th. of March this year.

It is said that Glycerius, before his elevation to the empire, was count of the domestics, and that he had some good qualities. History says nothing more of him before this epoch.

Soon after the death of Ricimer, the Ostro-Goths of Pannonia, no longer overawed by that general, and straightened, as they imagined, in their present dominions, resolved to seek new and more ample possessions. Wherefore, their two kings, Theodemir and Videmir, having decided by lot that the former should attack the eastern empire, whilst the latter assailed the western, Videmir marched an army into Italy, and Theodemir directed his course towards Illyricum. Videmir died soon after his entrance into Italy, and was succeeded by his son of the same name. This chieftain was prevailed on by a large sum of money, given him by Glycerius, to retire from Italy. He crossed the Alps, entered Gaul and, joining the Visi-Goths, helped them in the conquest of that country and of Spain.

Theodemir was successful in his attack on the Illyrian provinces, where he took many important towns, and forced the emperor Leo to cede to him an important position in that quarter.

2. Leo raises to the purple his grandson Leo II.

It was the wish of Leo to nominate Zeno his successor, and to associate him at once in the empire. But the public feeling and voice were so opposed to this measure, that he did not venture on it ; and, therefore, he caused his grandson Leo, the son of his daughter Ariadne, to be raised to the imperial dignity. Leo II. was at this time very young and, therefore, was a mere nominal emperor.

A. D. 474.—1. Death of Leo I.—Zeno is associated in the empire.—Leo II. dies, and Zeno reigns alone.

Leo I. died in January this year of a dysentery, which he had long suffered. He had reigned sixteen years and six months.

His widow Verina, an ambitious and profligate woman,—though she had hitherto concealed her character under the mask of piety,—and her daughter Ariadne, expecting to be all powerful under a sovereign like Zeno, exerted every nerve to promote him to the empire. When, therefore, by their intrigues they had gained over the senate and army, they brought the young emperor to the circus, and induced him to place the diadem on Zeno's head whilst the latter was in the act of paying him homage, and to declare him his associate. Zeno was immediately crowned, not in the Hippodrome, as was customary, but in the circus. In less than a year Leo II. died, and Zeno became sole emperor.

All historians agree that Zeno was a monster both in body, in mind, and in morals. He somewhat checked his vices during the life of Leo I; but, on becoming sole emperor, he made a public display of them. He was moreover ignorant of the art military and of that of governing; and, though he made a boast of his prowess, he was an arrant coward. His principal ministers were still more vicious than himself. These were his two brothers, Conon and Longinus, and Sebastian the prefect of the pretorium.

2. Nepos is proclaimed emperor of the west by the orders of Leo I.—Glycerius is deposed, and consecrated bishop of Salona.

Leo I, a short time before his death, not approving the election of Glycerius to the empire of the west, sent from Constantinople an officer called Nepos, to take possession of that dignity. This officer was the nephew of Marcellinus, the former sovereign of Dalmatia, and was married to a niece of the empress Verina. Landing with a considerable body of troops at Ravenna, whence Glycerius on the news of his approach had fled, he was there proclaimed emperor, soon after the death of Leo. Glycerius endeavoured to escape from Italy; but he was surprised and taken prisoner at Porto by Nepos, who spared his life, and caused him to be consecrated bishop of Salona in Dalmatia. Nepos, after this, went to Rome, where he was again proclaimed emperor.

3. Euric, king of the Visi-Goths in Gaul, declares war on the Romans, and obtains possession of Auvergne.

Euric, king of the Visi-Goths, taking advantage of the weak state of the western empire, recommenced the war against the Romans,—which, having begun under Anthemius, had been interrupted by a truce,—and entered the province of Auvergne, where he laid siege to the city of Clermont. This place was so bravely defended by the inhabitants, under the command of Ecdicius, the governor of the province, that Euric was obliged to retire, without however desisting from his resolution of subduing the province. Nepos

attempted to prevent this misfortune by negotiation, and for that purpose sent to him Epiphanius, the bishop of Naples. But all in vain: for Euric refused to make peace on any other condition than that of the cession of Auvergne. Nepos, who was quite unable to continue the war, at length agreed to this condition; and thus Auvergne was added to the dominions of Euric.

A. D. 475.—1. Zeno makes peace with the Vandals.—Theodemir, king of the Ostro-Goths, dies and is succeeded by the great Theodoric.

Zeno, to deliver himself from the perpetual attacks of the Vandals, sent, this year, as ambassador to Genseric, a senator called Severus, renowned for his virtuous qualities. Genseric was so charmed with this ambassador, that he gave up to him all the Roman prisoners, whom he and his son possessed, and granted him permission to ransom those who were in possession of his officers. Severus employed in this ransom all his money and valuables; and thus, very few Roman prisoners remained in Africa. A solid peace was now concluded, which continued till the reign of Justinian. Severus also obtained from Genseric, that the church of the Catholics should be reopened at Carthage, and that its banished clergy should return.

This year died Theodemir king of the Ostro-Goths, who was succeeded by his son the great Theodoric. Zeno invited this prince to his court, and treated him in so honourable a manner, that, in gratitude, he afterwards assisted him against Basiliscus.

2. A conspiracy is formed at Constantinople against Zeno, who flies to Isauria.—Basiliscus is proclaimed emperor.

Zeno by his infamous conduct had excited against him the public indignation. Verina, whom he had disappointed by refusing some of her requests, resolved to avail herself of this public feeling to dethrone him, and to substitute in his place her brother, the infamous Basiliscus. Accordingly, she formed a conspiracy against him, and engaged in it several amongst the prime nobility, and particularly an officer of great merit, called Illus, and Theodoric the Squint-eyed. When all things were ready, knowing the dastardly spirit of Zeno, and desirous of realising her plan without bloodshed, she privately informed him of his danger, as in the way of friendship. He immediately fled to Chalcedon, and thence to Isauria, where he shut himself up in a strong hold. Basiliscus, who had long sighed for the empire, and who at this time was at Heraclea, immediately repaired to Constantinople, and was there solemnly crowned.

3. Orestes deposes Nepos, and makes his son Augustulus emperor.

On the cession of Auvergne to the Visi-Goths, Ecdicius, its governor, retired from the service; and Nepos gave orders to an officer called Orestes to take the command of what Rome still

A. D. 475. Lucidus, a priest of Gaul, teaches heretical doctrines on the subject of predestination.

About this time, a priest of Gaul called Lucidus, began to disseminate false and unheard of doctrines on the subject of predestination. Amongst other things he taught: 1. that man is precipitated into perdition by the decrees of God: 2. that whoever perishes, has not received the means of salvation: 3. that Jesus Christ did not die for all men, nor desires the salvation of all. Faustus, bishop of Ries, denounced him to the neighbouring bishops who, assembling in council, cited him to appear before them. He obeyed the summons, and retracted his errors. Faustus was commissioned by the bishops to write a treatise in opposition to the condemned articles. This he performed by a work on grace and free will, in which he fell into the opposite error of Semipelagianism.

A. D. 476. Timothy Ailurus is recalled from exile, and restored to the see of Alexandria.—Peter the Fuller is also reinstated in the church of Antioch; and Peter Moggus again makes his appearance.—Circular of Basiliscus against the council of Chalcedon.

Basiliscus, who last year usurped the throne of Constantinople, began his reign by openly favouring Eutychianism, to which he was incited by certain Eutychians of Alexandria, and by his profligate wife Zenonides. He restored to their sees of Alexandria and Antioch Timothy Ailurus and Peter the Fuller, and authorized Peter Moggus again to make his appearance. Not content with these measures, he issued a circular to all the bishops of his dominions, in which he commanded them to condemn St. Leo's letter to Flavian, and the council of Chalcedon with all its proceedings. This circular however was not openly Eutychian; for it admitted two distinct natures in Christ. Nearly all the oriental prelates signed this document; but Acacius of Constantinople, supported by all his clergy and people, boldly condemned it. To give greater weight to his opposition, he requested St. Daniel the Stylite to leave his pillar, and accompany a deputation to the emperor. The saint complied with his request and, addressing Basiliscus in very severe terms respecting his schismatical conduct, foretold to him that he would soon be deprived of the throne. Pope Simplicius, on receiving information of these events from certain priests of Constantinople, immediately wrote to the emperor, begging him to change his conduct; and also to Acacius, constituting him his legate in this affair.

On the arrival of Ailurus at Alexandria, the legitimate bishop Solofaciolus retired to a monastery at Canopus near Alexandria.

Peter the Fuller found the see of Antioch vacant by the death of the Catholic bishop Julian. But, having ordained bishop of Apamea a man called John, he was soon afterwards supplanted by him.

retained in Gaul. This Orestes was a native of Pannonia; and when that province was ceded to the Huns in 430, he entered the service of Attila, and became his secretary. On the death of Attila he went to Italy, where he soon acquired a great reputation, and was promoted to the dignity of patrician. Having raised an army, under the pretext of going to Gaul, as ordered by Nepos, he conceived and executed the design of making himself master of the empire. He marched on Ravenna, where Nepos resided, and very soon took possession of that city; for Nepos, not being in a condition to oppose him, fled to his paternal estates in Dalmatia. Orestes would not himself take the title of emperor, but bestowed it on his son Romulus Augustus, who was proclaimed emperor at Ravenna on the 29th. of October. This emperor is best known by the name of Augustulus, which the Romans gave him by way of contempt; for he was a mere boy when he became emperor.

A. D. 476. Odoacer dethrones Augustulus, and puts an end to the western empire:—he takes the title of king of Italy.

The barbarian troops, who had raised Augustulus to the throne, demanded from Orestes a third part of the lands of Italy, as the reward of their services. On his rejecting this insolent demand, they mutinied against him, and chose for their leader Odoacer, who promised to gratify them in their pretensions. He was a barbarian, but of what nation or family is uncertain. When young, he left his country for Italy, where, on account of his stature and valour, he was admitted into the imperial guards, in the quality of officer according to some, and in that of a common soldier according to others. Orestes, on learning this general mutiny of the barbarian troops, shut himself up in Pavia. Odoacer immediately laid siege to this place, took it by assault, and delivered it up to be pillaged by his soldiers. Orestes was taken prisoner, and conducted to Placentia, where he was beheaded on the 28th. of August, on the very day, on which in the preceding year he had obliged Nepos to take to flight. Odoacer stripped Augustulus of the imperial ornaments, but spared his life, and allowed him a handsome pension at Lucullanum in Campania; which place and its neighbourhood he assigned for his abode.

In Augustulus ended the western empire, after lasting 506 years from the battle of Actium, and the commencement of the reign of Augustus, and 1229 years from the foundation of Rome.

Odoacer refused the title of emperor, but took that of king of Italy, and in a short time was recognised in this quality by all that country. He made peace with Genseric, who ceded to him Sicily, with the exception of the castle of Lilybæum, but imposed on him an annual tribute. He introduced no change in the government, and, though an Arian, treated the Catholics in the kindest manner. (*Tillemont and L'Beau.*)

A. D. 477.—1. Basiliscus revokes his edict against the council of Chalcedon.—Zeno, having deposed and put to death Basiliscus, declares openly for the Catholic faith.—Timothy Ailurus dies at Alexandria, and John, bishop of Apamea, is removed from the see of Antioch.

Basiliscus, perceiving the hatred which he had incurred by declaring in favour of Eutychianism, and learning that Zeno was preparing to march against him, went to the great church of Constantinople, and there publicly renounced his former errors, and promised in future to defend the orthodox faith. He also revoked the edict which he had published last year against the letter of St. Leo and the council of Chalcedon. But this repentance did not avail him; for Zeno, soon afterwards, entered Constantinople in triumph, and deprived him both of his usurped crown and his life.

Zeno recommenced his reign by declaring himself the defender of orthodoxy. He wrote in this sense to pope Simplicius, as did also Acacius bishop of Constantinople. The pope exhorted both of them to expel Timothy Ailurus from the see of Alexandria, and to restore the legitimate bishop Solofaciolus. He also urged Zeno to remove from the see of Antioch John of Apamea, who had usurped that see. As for Timothy Ailurus, Zeno was advised to wait till his death, which could not be far off, as he was very far advanced in years. In effect, this unhappy man died soon afterwards, either naturally or, as some authors affirm, from taking poison. The legitimate bishop Solofaciolus was now restored to his see, and John of Antioch was deposed in a council at Constantinople, with a declaration, ordered by pope Simplicius, that he should never more be admitted to exercise sacerdotal functions. In his place was ordained bishop a very holy man called Stephen.

But the schismatics of Alexandria continued obstinate, and in place of Timothy Ailurus, caused Peter Moggus to be consecrated bishop. The ceremony was performed in the night, and by a single bishop. Zeno on being informed of this, ordered Peter Moggus to be driven from the see. The schismatics henceforward took the name of Timothians.

2. St. Severinus apostle of Noricum.

There lived at this time in Noricum (the present Austria and Carniola) a most holy man called Severinus, who by his sanctity and miracles so widely spread the Christian faith amongst the barbarians of that country, that he obtained the title of its Apostle. When Odoacer was on his way to Italy, he visited this holy man, who foretold to him his future aggrandizement. (*See Butler Jan. 8th.*)

A. D. 479. Disorders in the church of Antioch.

When Stephen had occupied the see of Antioch about a year, the heretics rose against him and killed him in the church; after which, they dragged his dead body through the streets, and threw it into the Orontes. Zeno severely punished the perpetrators of this

A. D. 477.—1. Basiliscus is driven from the throne, of which Zeno again takes possession.

The conduct of Basiliscus was so infamous, that the senate and people of Constantinople began to regret the absence of Zeno who, bad as he was, appeared in their eyes a comparative blessing. Basiliscus, not fully aware of this disposition of the public, sent Illus with a numerous army into Isauria in order to crush Zeno. The latter found means to win over Illus who, joining his forces to those of Zeno, marched on Constantinople. The army of Basiliscus was under the command of a distinguished officer called Armatius, who had bound himself by the most solemn oaths not to betray him. But, oaths are often bonds which interest easily breaks; and Armatius was induced by the promise of great honours for himself, and of the title of Cæsar for his son, to go over to the party of Zeno, who entered Constantinople without opposition. Basiliscus, thus abandoned, took refuge with his wife and children in an asylum. Zeno prevailed on him to leave this asylum by a promise to spare his life; but he no sooner got him into his hands than he sent him and his family into Isauria, where, by his orders they were thrown into a dry cistern walled up on every side; and, deprived of every species of aliment, they perished miserably in this place. In this war Theodoric king of the Visi-Goths, surnamed Amalus, declared for Zeno, and marched at the head of an army to his assistance; but, before he could arrive at Constantinople, Zeno was already in possession of that city.

Zeno fulfilled his magnificent promises to Armatius: he made him general-in-chief of the troops of Constantinople, and elevated his son to the title and dignity of Cæsar: but, having thus complied with the letter of his oath, he soon afterwards caused Armatius to be assassinated, and confiscated all his property. His son was deposed by him from the dignity of Cæsar; but his life was spared, and he was made lector in one of the churches near Constantinople. (*Till. vol. vi. page 489.*)

2. Death of Genseric:—he is succeeded by his son Huneric.

This year died the famous Genseric in the summit of prosperity and glory, after a reign of fifty years. He was succeeded by his eldest son Huneric, whose abilities both for peace and war were infinitely inferior to those of his father. At first he treated the Catholics kindly; but afterwards persecuted them more cruelly than Genseric himself.

A. D. 479.—1. Revolt of Marcian:—it is put down.

Marcian was the son of Anthemius, the short lived emperor of the west, and was married to Leontia the eldest daughter of the late emperor Leo. Believing himself entitled to the empire in right of his wife, he assembled a body of malecontents, and in the night

crime. The people of Antioch now sent deputies to him, begging that, to prevent the recurrence of tumults, a bishop should be consecrated for them at Constantinople. Zeno complied with their request; and another Stephen, called the Younger, was consecrated for that church by Acacius. This proceeding was derogatory from the rights of the metropolitan of Antioch; or of the council which acted in his place, and was contrary to a canon of the council of Nice. Wherefore, Zeno and Acacius wrote on this subject to pope Simplicius, begging his approbation of what had been done, and his virtual dispensation in the canons. The pope granted their request; but he accompanied his dispensation with a protest against any future ordinations that should be performed in a similar manner. But, the reasons, which induced Acacius to ordain Stephen, being still in force when Stephen died three years afterwards, Acacius ordained Calendion bishop of Antioch, who obtained a confirmation of his election from the bishops of that province. Pope Simplicius again approved of the reasons which had influenced Zeno and Acacius; and on receiving synodal letters from Calendion he admitted him to his communion.

Calendion transferred to Antioch the relics of St. Eustathius, who had died in exile, and they were received with the utmost pomp.

A. D. 482. Solofaciolus bishop of Alexandria dies:—he is succeeded by John Talaia.—Zeno at the instigation of Acacius publishes his famous Henoticon, expels John Talaia from his see, and establishes in it Peter Moggus.—John Talaia repairs to Rome.

Solofaciolus dying this year, John Talaia, a priest and the steward of the church of Alexandria, was chosen by the bishops, clergy, and monks of the Catholic communion of Egypt to succeed him. He immediately sent synodal letters to the pope, and to Calendion bishop of Antioch. He also wrote to Zeno and to Acacius of Constantinople, but enclosed these letters in one to Illus the Master of Offices, on whose protection he relied. Illus being at that time at Antioch, these letters were not delivered to the emperor and Acacius; upon which, Acacius, being stung with this apparent neglect, declared himself Talaia's enemy. He persuaded the emperor, that Talaia was unqualified for his situation, and that the only means of establishing peace amongst the Egyptians was to appoint Peter Moggus bishop of Alexandria. Zeno accordingly made this proposal to pope Simplicius. The pope, who was at this time on the point of confirming Talaia's election, suspended his confirmation on receiving the emperor's letter, but absolutely refused to acquiesce in the appointment of Moggus. But the emperor persisted in his resolution; and to carry it into effect, he published, at the instigation of Acacius, an edict which, without appearing to wound the Catholic faith, should at the same time please the schismatics, and thus form an union between them and the Catholics.

attacked the palace of Zeno, dispersing or cutting in pieces the guard. Had he pursued his blow, he might easily have made himself master of the emperor: but he deferred any further proceedings till the morning; and in the mean while Zeno found means to win over the greater part of his men. Finding himself abandoned, he fled to a sanctuary, from which he was dragged, ordained priest, and shut up in a monastery near Cæsarea in Cappadocia.

2. The two Theodorics:—their dispositions with regard to Zeno.

We have observed elsewhere, that there were two Gothic chieftains of the name of Theodoric. One, surnamed Amalus, was king of the Ostro-Goths, and acquired afterwards the title of the Great. The other, surnamed the Squint-eyed, was general-in-chief of the Goths in the service of the empire: he was a steady friend of Basiliscus, whilst Amalus, as we have observed above, declared for Zeno. After the fall of Basiliscus, Amalus continued, apparently, attached to Zeno, but in reality was but a treacherous friend, who had his own interest always in view. The other dissembled not his enmity, and till he died gave Zeno an infinity of trouble. (*Till. Hist. des Emps. vol. vi. page 493 &c.*)

A. D. 482. War of Zeno and Theodoric the Squint-eyed:—the latter accidentally kills himself.—Zeno treats with Amalus and makes him consul.

Theodoric the Squint-eyed, on the return of Zeno to Constantinople, retired with his Gothic forces into Thrace. About the present year, Zeno demanded from him the surrendry of Procopius, the brother of Marcian, and of an officer called Busalbus, both of whom had been implicated in Marcian's rebellion, and had taken refuge in Theodoric's camp. On Theodoric's refusal, a war ensued between them, which would probably have proved unfortunate for Zeno, had he not been delivered from this danger by an unforeseen event. Theodoric mounting an unbroken horse, near the door of his tent, where a javelin was fixed with the point upwards, the animal reared; and Theodoric, in his struggle to keep his seat, struck against the point of the javelin, and received a mortal wound, of which after a few days he died. His army, destitute of a leader, either disbanded, or went over to Amalus.

Amalus himself, who henceforward will be called by us Theodoric only, had been for a considerable time at variance with Zeno, in so much, that he had ravaged Macedonia and Thessaly. Zeno now entered into a treaty with him, and to attach him for ever to his service, ceded to him a part of Lower Dacia and Lower Mæsia, made him general of the court forces, and promoted him to the consulate. (*Till. Hist. des Emps. vol. vi. page 309.*)

This edict was called Henoticon or Unitive, from the object which Zeno proposed to himself. It expressly condemned the heresies of Nestorius and Eutyches; but, at the same time, it excluded the council of Chalcedon from the list of general councils, and even insinuated, that perhaps it had delivered heretical doctrine. Hence, instead of uniting the churches, it produced the contrary effect: for the Catholics were greatly divided in its regard, and of the schismatics themselves a great number absolutely rejected it. These latter broke communion with Peter Moggus, hitherto their leader, on his subscribing it and, being thus without a chief, they were called Acephali or Headless, and formed a separate sect. As for the pope, he refrained from expressly condemning the Henoticon, lest he should irritate Zeno; but he sufficiently made it known how odious it was in his eyes.

Acacius now prevailed on Zeno to give orders, that John Talaia should be expelled from the see of Alexandria, and that Peter Moggus should be substituted in his place. It was required, however, of Moggus, that he should subscribe the Henoticon, should write letters of communion to the pope, to Acacius, and to the principal sees, should not anathematize the council of Chalcedon, and should admit to his communion the adherents of St. Proterius and Solofaciolus. But Acacius did not wait till Moggus had complied with these conditions: contenting himself with his promise to do so, he immediately received to communion the Eutychian deputies, whom he had sent to Constantinople, and inserted his name in the dyp-tics.

The Henoticon being brought to Alexandria by Pergamus, sent thither in quality of duke or general of the troops, Moggus assented to the forementioned conditions, subscribed the Instrument, and caused it to be subscribed universally, even by the friends of St. Proterius and Solofaciolus. After this, he was solemnly installed in the pontifical chair of Alexandria.

Peter Moggus, having thus obtained the grand object of his ambition, continued to support his wicked character. He declared himself a Catholic or an Eutychian, according to the persons with whom he had to deal, and as his interest required. To the pope and Acacius he protested his adherence to the council of Chalcedon and to orthodoxy; and to his Egyptian friends he openly declared his abhorrence of both. Though he had admitted to communion the followers of St. Proterius and Solofaciolus, he erased from the dyp-tics the names of both these prelates, and inserted in them those of the infamous Dioscorus and Ailurus. He even caused the body of Solofaciolus to be disinterred, and to be conveyed out of the city to a desert place. He everywhere deposed the orthodox bishops, and established in their places his Eutychian adherents. A great number of these persecuted bishops and other ecclesiastics repaired to Constantinople, to inform Acacius of these violences, and to seek

redress. But they were rebuffed by him in the harshest manner, and clearly discovered that he supported Moggus in all things; so that they suffered at Constantinople a cruel persecution. It is true, Moggus had the effrontery to deny the charges brought against him by these bishops: but Acacius well knew that these charges were founded on truth, and acted in the forementioned manner from his secret attachment to Eutychianism.

A proof of this latter assertion was, that he appointed to the see of Tyre that very heretical John of Apamea, whom he had himself excommunicated in his council of Constantinople, and had declared disqualified for all future ecclesiastical functions.

As for John Talaia, having first repaired to Antioch, whose bishop Calendion rejected the Henoticon and the communion of Peter Moggus, he afterwards went to Rome, like his great predecessor St. Athanasius, to lay in his appeal to the sovereign pontiff. The pope wrote a letter of remonstrance to Acacius; but this prelate made no account of his expostulation, and persisted in his schismatical conduct.

A. D. 463.—1. Pope St. Simplicius dies on the calends of March (1st.) after a pontificate of fifteen years, five months and eight days.

2. St. Felix III. is made pope on the viii. of the ides of March (8th).

3. Pope Felix sends three deputies to Constantinople.

Pope Felix, having become thoroughly acquainted, from his communications with John Talaia, with the improper conduct of Acacius of Constantinople, and perceiving that his predecessor's letters to him had had no effect, assembled a council at Rome, in which it was resolved that deputies should be sent to the emperor Zeno. The persons selected by the pope for this embassy were Vitalis, bishop of Truentum in Picenum, Misenus, bishop of Cumæ in Campania, and Felix, Defensor of the Roman Church. Their instructions were, 1. to demand that Peter Moggus should be expelled from the see of Alexandria: 2. that Acacius should answer the libel presented against him to the pope, and for that purpose should repair to Rome, there to stand a regular trial. The deputies were charged with letters to the emperor and Acacius.

The two bishops departed immediately: but Felix, being sick, was obliged to defer his journey some time longer.

4. Commencement of a cruel persecution in Africa.

The church of Carthage, after having been without a bishop for twenty four years, was at length permitted by Huneric, at the request of the emperor Zeno, to receive a pastor, but under certain very hard conditions. The person selected and consecrated for this purpose was a holy priest called Eugenius. But the saintly conduct of the new bishop, whilst it attracted the universal love and esteem of the Catholics, excited the envy of the Arian bishops, by whose persuasion, Huneric commenced a most cruel persecution.

However, to throw some colour of justice over his proceedings, he gave orders, that a public conference between the Arian and Catholic bishops should be held at Carthage on the 1st. of February the following year.

A. D. 484.—1. The conference of Carthage is broken up; and the persecution rages in the most barbarous manner.—Huneric dies miserably, and is succeeded by his nephew Gontamond.

The Catholic bishops, according to Huneric's orders last year, assembled from Africa and from the islands subject to the Vandals, and were at Carthage on the appointed day. The conference was opened: but the Arian bishops, dreading the consequences of a fair discussion, soon found pretexts to persuade Huneric to put an end to it. One of the most dreadful persecutions recorded in history then ensued, in which great numbers were put to death, and great numbers banished. A celebrated miracle took place on this occasion. The inhabitants of Typasium, a town in Mauritania, having distinguished themselves by their attachment to the ancient faith, were sentenced to have their tongues amputated to their very roots; which sentence was executed. But, to the astonishment of the whole world, these confessors continued to articulate as distinctly, as if nothing had been done to them.

Gibbon mentions this celebrated miracle, and adduces in support of it not only many Christian eyewitnesses, but the pagan philosopher Æneas of Gaza, who examined, at Constantinople, in the most scrupulous manner, the mouth of one of these confessors, and whom he calls a cool, a learned, and an unexceptionable witness. All that he finds it possible to say against the miracle is, that the stubborn mind of an infidel is guarded by secret, incurable suspicion. (*See details of this persecution in Till. Hist. Eccl. art. St. Eugene, and in Butler July 13th.*)

Huneric did not long escape the divine vengeance. In the December of this very year, he was struck by a most foul and excruciating disorder, and died eaten up by vermin. He was succeeded by his nephew Gontamond.

2. The two bishops, sent by the pope to Constantinople, prevaricate and are excommunicated and deposed.—Felix the Defensor stands firm.—The pope excommunicates and deposes Acacius.

The two bishops, legates of the holy see, sent last year to Constantinople, no sooner arrived at Abydos, than they were arrested, and their papers were taken from them. Every art of violence and seduction was employed to induce them, in opposition to their most formal instructions, to communicate with Acacius and Peter Moggus. At length they came into all the measures of Zeno and Acacius. They accompanied the latter publicly through the streets to the great church, and there joined in communion with him and with the heretical adherents of Peter Moggus, whose name was now for the first time read up in a loud voice from the dyptics.

A. D. 484. Revolt of Illus and Leontius:—they are defeated and put to death.

Illus, whom we have often mentioned, was a native of Isauria, and was Zeno's particular friend before the latter became emperor. He was raised successively to the highest honours and dignities of the state, and conducted himself in them with so much prudence and integrity, that he became a great favourite of the people. Zeno, naturally timid and suspicious, began about this time to fear his ascendancy; and though he did not venture openly to ruin him, he willingly connived at the efforts of others to do so. There was in the court an intriguing female, who offered herself as an instrument to effect this purpose. This was Verina, the sister of Basiliscus and the widow of the emperor Leo, a woman of profligate manners even during the life of her husband. Hating Illus on account of his eminence, she hired an assassin to kill him. The attempt failed; and Zeno, to conceal his own participation in it, banished Verina to Papyra, a stronghold in Isauria. Court intrigues, too numerous and complex to be here detailed, now followed; in which Ariadne, Zeno's wife and the daughter of Verina, bore a conspicuous part against Illus. Fresh attempts were made on his life; and he at length solicited permission to leave the court and to go over to the Asiatic provinces. Zeno, still to cover the part he had secretly acted against him, not only granted his request, but appointed him general-in-chief of all the forces of Asia, where an officer called Leontius was already in rebellion against him. This Leontius was by birth a Syrian, had considerable erudition and talents for war, was a patrician, and had been appointed governor of Syria. Illus, instead of opposing this rebel, as were his orders from Zeno, joined him with a numerous army, which he had collected at Antioch. Zeno sent against the rebels his brother Longinus: but in a bloody battle, fought near Antioch, the army of Longinus was cut in pieces, and himself, almost the only person who escaped with life, fell into the hands of the conquerors. After this victory, Illus and Leontius made themselves masters of Papyra, where Zeno had laid up immense treasures, and where Verina was confined. They easily won over this ex-empress; and, conducting her to Tarsus in Cilicia, they prevailed on her to place the imperial crown on the head of Leontius. In a proclamation which she published, she pretended to have the right of thus disposing of the empire. After this transaction, she was sent back to Papyra, where she died soon afterwards.

But the triumph of Illus and Leontius was of short duration. In the ensuing year, Zeno sent against them a more powerful army under the command of Theodoric and Zeno's brother John. A bloody battle was fought near Seleucia of Isauria, in which the rebel army

This was a triumph to Acacius and his party, who took occasion from this conduct of the legates to persuade the public, that the holy see approved their proceedings. But the Catholics of Constantinople, particularly the monks called *Acœmetes*, were fully aware of the true state of affairs, and immediately informed the pope of the prevarication of his legates. As for the *Defensor Felix*, who arrived some time afterwards at Constantinople, he stood as firm as a rock against every endeavour to induce him to betray his trust.

On the return of the two prevaricating legates to Rome, they were summoned by the pope before a council; and their criminality being fully proved, they were excommunicated and deposed. In the same council, the whole conduct of Acacius was discussed: and, it being demonstrated in the clearest manner, that he had in many instances violated the received canons of the Church,—that he favoured and communicated with avowed heretics,—and that he had despised the reiterated warnings of the holy see,—it was resolved, that he should no longer be tolerated, but should be cut off from the communion of the Church and deposed. Accordingly, the pope drew up and secretly sent to Constantinople the sentence of his excommunication and deposition, and accompanied the instrument with a letter to Zeno, in which he gave the reasons of his conduct. He also addressed a letter to the clergy and people of Constantinople, informing them of the condemnation of Acacius, and disavowing the proceedings of his legates.

The person, who carried the pope's sentence and letter to Constantinople, having eluded the vigilance of the guards, placed on every side by Zeno and Acacius, delivered it to the *Acœmete* monks. Some of these, following Acacius to the church on a Sunday, attached it to his robes: but they paid dear for their boldness, for a part of them was killed on the spot, and the others were thrown into prison.

Acacius and Zeno made no account of the pope's condemnation: on the contrary, they took occasion from it to commit fresh excesses. Calendion of Antioch was deposed by Acacius in the most uncanonical manner, and Zeno substituted in his place the infamous Peter the Fuller. Many Catholic bishops, and amongst them some metropolitans, were deposed by Acacius; and creatures of his party were ordained in their places. The *Henoticon* was published on every side, and all bishops were required to subscribe it, and to communicate with Acacius and Peter Moggus, under pain of deposition. Some of these bishops preferred their duty to their temporal interest, but by far the greater number submitted to the will of Zeno; and thus a separation was established between the oriental churches and the holy see, which lasted forty years.

was entirely defeated. Illus and Leontius retired with the remnant of their forces to the fortress of Papyra, and were there blockaded; for the place could not be taken by assault. They defended themselves till the year 488 when, the fortress being taken by stratagem, their heads were cut off and sent to Constantinople.

Illus and Leontius owed their misfortunes, principally, to a pagan philosopher called Pamphilius, with whom they had contracted an intimacy at Constantinople. This man was a native of Thebes in Egypt, was by profession a grammarian, had a turn for poetry, and was prudent and skilled in the art of governing; but he was impious, was an avowed pagan, and was accused, moreover, of being a magician. He taught the belles-lettres, first at Athens; but having quarrelled with another philosopher, he went to Constantinople, where, by means of his friendship with Illus, he acquired great eminence and power. He succeeded in infusing into Illus and Leontius a hatred of Christianity, and even a resolution, in case of their success, of attempting its destruction. He was their guide and oracle, and flattered them that their criminal enterprise would certainly succeed. Towards the close of the blockade of Papyra, discovering at length that he was a base impostor, they caused his head to be cut off, and to be thrown into the camp of the enemy. (*Till. Hist. des Emps. vol. vi. page 511 &c.*)

Besides the revolt of Illus and Leontius, Zeno had, this year, a war in Palestine against the Samaritans. This people, who followed a religion made up of paganism and Judaism, was still in possession of Mount Gazirim, on which they had built a synagogue; and they were mortal enemies of the Christians. On the feast of Pentecost, while the Christians were celebrating the holy mysteries at Naplousa, (the ancient Sichem or Sichar,) a town situated at the foot of mount Gazirim, these Samaritans suddenly attacked the place, massacred many of the Christians in the very church, and mutilated in a horrid manner Terebinthus, the bishop. They then chose for their king a chief of banditti, called Justus, who made himself master of part of Palestine, and of Cæsarea, where he burnt the church of St. Procopius, and caused many Christians to be put to death. But his royalty was of short duration. Asclepedius, duke of Palestine, attacked this mock king, defeated him, took him prisoner, and putting him to death, sent his head to Constantinople. Zeno punished this people severely: he confiscated the property of such of them as were rich, changed their synagogue into a church dedicated to the Blessed Virgin, and ordained, that no one of this nation should occupy any public employment. He placed a strong garrison at Naplousa, and fortified the new church on Mount Gazirim. (*Till. Hist. des Emps. vol. vi. page 513.*)

A. D. 488. Peter the Fuller ordains bishop of Hierapolis an unbaptized Persian, called Xenaïas:—he attempts to extend his jurisdiction over Cyprus, but fails.—Discovery of the relics of St. Barnabas.—Death of Peter the Fuller.

No sooner was Peter the Fuller in possession of the see of Antioch, than he attempted by every means in his power to propagate heresy and schism in all directions. There had been, for a considerable time, in the eastern Roman provinces, a Persian called Xenaïas, a slave by condition, who had fled from his master into Syria. Though he had never been baptized, he pretended to be a cleric; and he began to disseminate such heretical doctrines, and to create such disturbances, that he was expelled from the province of Antioch by its bishop Calendion. The Fuller recalled him, as a fit instrument of his criminal enterprises, and ordained him bishop of Hierapolis in the Euphrasia, having deposed from that see its lawful bishop Cyrus. Though certain bishops from Persia made known to him the character of his protégé, and informed him that he was not even baptized, he continued to support him, pretending that his ordination supplied the place of baptism. This Xenaïas was the forerunner of the Iconoclasts, being the first person who declaimed against the use and veneration of holy images.

Peter the Fuller also renewed the ancient claim of the bishops of Antioch to jurisdiction over the island of Cyprus,—though this claim had lain dormant ever since the council of Ephesus,—and, by means of money, obtained an order from Zeno, that Anthemius, bishop of Salamis, the metropolis of Cyprus, should meet him on this question in a council at Constantinople, over which the Fuller's friend Acacius was to preside. Anthemius, who was strictly orthodox, and had refused to communicate with the Fuller, being thrown by this order into great anxiety, the Apostle St. Barnabas appeared to him, bade him be of courage, assured him of a favourable issue of the question, and informed him of the place where his sacred body reposed. The body of the Apostle was accordingly discovered, about a quarter of a league from Salamis; and on his breast was a copy of St. Matthew's Gospel, written in St. Barnabas's own hand. Anthemius having, on his arrival at Constantinople, communicated this event to Zeno, that emperor dismissed him with honour, and commanded that no further molestation should be offered to the island of Cyprus, concerning its exemption from the jurisdiction of Antioch. The copy of the Gospel was sent by Zeno's orders to Constantinople, and there kept with the greatest veneration in a golden casket.

Peter the Fuller died this year, having lived only three years after his second usurpation. He was succeeded by Palladius an Eutychian like himself.

A. D. 488. Theodoric, after repulsing the Bulgarians and threatening Constantinople, undertakes the conquest of Italy.

After the defeat of Illus and Leontius, Theodoric, leaving his associate John to continue the blockade of Papyra, returned to Constantinople, where, in a short time, he perceived that Zeno, from a base feeling of fear and jealousy, was secretly plotting his ruin. Wherefore, he retired to Novæ in Mæsia, the capital of his dominions; and Zeno, to throw a veil over his bad feelings, nominated him general of the Roman forces in Thrace. This province was at this time threatened by a host of Bulgarians, who are now mentioned for the first time in Roman history. These barbarians derived their name from the river Volga, on the banks of which they had fixed their residence. From the Volga they advanced towards the lake Mæotis; (Sea of Asoph;) and dwelt on the borders of the river Cophin or Kuban, which is the ancient Hypanis of the Bosphorus. At length they passed the Tanais, (the Don,) and threatened the Roman empire with the same evils and ravages which had been inflicted on it by the Huns. Theodoric, unmindful of the dispositions of the emperor, saved Thrace on this occasion. He marched against these barbarians, whose name alone made the emperor tremble in his palace, passed the Danube, came up with them on the banks of the Borysthenes and entirely defeated them, wounding with his own hand their chief, named Libertem, who escaped only by flight.

As, notwithstanding this signal service, Zeno continued secretly his endeavours to ruin Theodoric, this chieftain, urged on, also, by his ever restless subjects, came to an open rupture with him and advanced to the very gates of Constantinople, laying every thing waste in his march. Zeno now had a secret interview with him; and, in order to free himself from him, he proposed to him to attack Odoacer in Italy, offering to surrender that country to him, in case of success. Theodoric joyfully acquiesced in the proposal, and began his preparations for the expedition. He departed from Novæ this very year on his march to Italy, followed by the whole nation of the Ostro-Goths, men, women, and children, with the exception of a small portion, who remained behind in Thrace. At first he bent his march towards the Adriatic Gulf; but, not having ships to transport his people into Italy, he was obliged to go round, and to make his way through the various nations which occupied Dalmatia. Innumerable were the difficulties which he had to encounter, not only from famine and pestilence, but from the Gepedæ and Sarmatians, whom Odoacer had engaged to oppose him. But his courage and abilities surmounted every obstacle.

A. D. 489. Acacius of Constantinople dies, and is succeeded by Fravita.

The ambitious and restless Acacius, patriarch of Constantinople, died this year, after governing that church seventeen years and nine months. For a considerable time after his accession he behaved well and, as we have seen above, made a steady resistance to the attempts of Basiliscus to establish Eutychianism. But, after the return of Zeno from Isauria, he greatly changed. Abetting heresy, instead of opposing it, and setting at naught the canons of the Church, he occasioned unspeakable evils to the oriental churches, and justly deserved the excommunication and deposition, pronounced against him by the pope. He persisted in his obstinacy to the end, and died under the censures of the Church.

The successor of Acacius was Fravita, a priest of Constantinople. He immediately wrote a synodal letter to the pope, protesting his orthodoxy, and requesting his confirmation and communion. The emperor also wrote to the pope a most respectful letter in the same sense. But Fravita acted the hypocrite: for, at the same time, he wrote a synodal letter to Moggus of Alexandria, and fully entered into his communion. (*Till. Hist. Eccl. vol. xvi. page 381 &c.*)

A. D. 490. The pope rejects the communion of Fravita.—Fravita dies, and is succeeded by Euphemius, a Catholic.—Death of Peter Moggus, to whose see Athanasius, an Eutychian, is ordained.

The letters of Zeno and Fravita to the pope were carried to Rome by certain monks of the Catholic communion,—for there were many such at Constantinople,—and expressed such sentiments of orthodoxy and peace, that the pope, quite delighted with the prospect of an union with the oriental churches, was disposed to admit Fravita to communion, and to confirm his election. But before he would take these steps, he inquired of the deputies, whether Fravita had expunged from the dyptics the names of Moggus and Acacius; and, not receiving a satisfactory answer, but, on the contrary, being informed that he communicated with Moggus, he refused his communion and confirmation. He then wrote letters to Zeno and Fravita full of zeal and charity, giving the reasons of his conduct. But, before these letters arrived, Fravita was no more, having died suddenly three or four months after his appointment.

Fravita had for his successor Euphemius, a priest of Constantinople, who was strictly orthodox. He immediately erased from the dyptics the name of Moggus, and wrote a synodal letter to the pope. But, though this letter was fully orthodox, yet the pope did not receive him to communion, because, though he had come to a rupture with Peter Moggus, he refused to expunge from the dyptics the names of Acacius and Fravita. All the western prelates imitated the pope in this particular.

Peter Moggus died this same year, after having held the see of Alexandria eight years and nine days. He had for his successor

A. D. 489. Theodoric enters Italy:—he defeats Odoacer in two battles.

Theodoric, having passed the Julian Alps in the spring of this year, descended with his whole army into the plains of Venetia. Odoacer, with an immense army, composed of various nations, came to a battle with him, not far from Aquileia, but was defeated. He then retired towards Verona, where he lost another great battle; and Milan and Pavia surrendered to Theodoric. After this second defeat, he was obliged to shut himself up in Ravenna. In addition to his misfortunes, Tuffa, one of his principal generals, deserted to Theodoric, with the greater part of his troops. Theodoric immediately despatched Tuffa with one of his own counts and many others in pursuit of Odoacer: but Tuffa soon afterwards returned to the service of his ancient master, and delivered to him Theodoric's count with his attendants. On hearing this, Theodoric gave private orders, that all the soldiers whom Tuffa had left with him should be massacred, lest they should imitate the conduct of their perfidious general. He then assembled all his forces, and retired to Pavia. (*Till. Hist. des Emps. vol. vi. page 450*)

A. D. 490. Theodoric is besieged in Pavia by Odoacer:—he receives succours from the Visi-Goths, and again defeats Odoacer, and besieges him in Ravenna.

Odoacer, having regained Tuffa and his troops, left Ravenna and advanced to Cremona. He then marched on Pavia, where Theodoric was with his army, and laid siege to that place; for Theodoric was too much weakened by the treason of Tuffa to meet him in the field. But heaven seemed to fight against him; for he encountered such rainy and tempestuous weather, and there arose such dissensions amongst his own troops, that he was obliged to raise the siege. Theodoric, on his side, applied for succour to Alaric king of the Visi-Goths in Gaul. Alaric complied with his request; and, as soon as the season rendered the Alps passable, he sent him a numerous reinforcement of his best troops. He now took the field; and the two armies came to a battle on the banks of the Adda on the 11th. of August this year. The combat was obstinate, and the carnage dreadful on both sides. At length, Odoacer, again vanquished, fled to Ravenna, resolving to defend himself in that place till death, without trying any more the fortune of battles. This victory assured to Theodoric the conquest of the whole country. He immediately sent Festus Niger to Zeno, requesting permission to take the title of king of Italy. But Zeno, jealous of his success, deferred his answer from day to day, and died soon afterwards.

Theodoric, having left at Pavia, under a strong guard, his mother, wife, and sister, together with the women, children, and old men, advanced to Ravenna, which he besieged or rather blockaded;

Athanasius, who had held office under him in the administration of the church, and who succeeded to his errors as well as to his see. This man signed the Henoticon, and addressed a synodal letter to Palladius of Antioch, in which he anathematized the council of Chalcedon. Hence, these two prelates had no difficulty in making common cause against the Catholics. (*Till. Hist. Eccl. vol. xvi. page 381 &c.*)

A. D. 491.—1. Deplorable state of the oriental churches at this time.

Anastasius, who this year succeeded Zeno in the empire, appeared at first to be a Catholic, but was so strongly suspected not only of Eutychianism, but of Manichæism, that Euphemius, the new patriarch of Constantinople, opposed his election; and, when at length he consented to crown him, he exacted from him, under solemn oaths, an orthodox profession of faith, and a promise not to innovate in matters of religion. The new emperor, under the pretext of peace, gave leave to all bishops to follow their respective opinions with regard to the points in dispute; the consequence of which permission was the greatest confusion in the oriental churches. Three numerous parties were formed; of which one stood up vigorously for the council of Chalcedon,—another with equal ardour declared for Eutychianism,—and a third obstinately adhered to the Henoticon, though they were not agreed respecting one or two natures in Christ. At the head of the first party was Euphemius of Constantinople; Egypt and Libya together with Palladius of Antioch formed the second party; and the third consisted of the other oriental bishops. These parties refused communion with each other; and, at the same time, they were all excluded from the communion of the pope, and the other bishops of the west. Such were the lamentable effects of Zeno's usurped interposition in Church affairs, and of the criminal and rebellious conduct of Acacius. (*Tillemont.*)

2. SS. Sabas and Theodosius.—St. Sabas is ordained priest this year.

There lived in Palestine, at this time, a holy monk called Sabas, the founder of the celebrated monastery not far from Jericho which still exists. He was a native of Cappadocia, and was born in the year 439. In 457, he left his country;—where from ten years of age he had been trained in a monastery,—and, repairing to Palestine, put himself under the direction of the great St. Euthymius, of whom we made mention in 452. After the death of this saint, which happened in 473, he was directed by God to live in a cavern near the torrent Cedron. Having led a solitary life for five years in this place, he was induced to receive disciples; and he founded for them a new Laura which was soon peopled by a hundred and fifty monks. He afterwards experienced great disgusts

and he disposed his men in such a manner, as to close all the passages by land which led to it. One division of his army was posted in a place which, from a grove of pines, was called Pinetum, another near a country palace of the emperors, and a third at the head of a bridge, called the bridge of Candidius, on the river Utis. But the city was well stocked with provisions; and, though its port was by this time nearly blocked up with sand, it could easily receive fresh supplies by means of light vessels.

A. D. 491. Death of the emperor Zeno:—he is succeeded by Anastasius, who marries Zeno's widow Ariadne.—Authors who flourished under Zeno.

Zeno was no sooner delivered from the restraints laid on him by the authority of Illus, than he gave the rein to his natural ferocity by putting to death many illustrious persons. Amongst these stood conspicuous Pelagius, a nobleman of great distinction, who had no other crime than his eminent virtues and abilities, and the services which he had rendered to the state and to Zeno himself. The tyrant did not long survive the base and cruel assassination of this faithful servant; for he died a few months afterwards of a dysentery, in the midst of excruciating pains, and repeating without intermission the name of Pelagius. He was at the time of his death sixty five years of age, and had reigned sixteen years and a half.

The more modern Greek authors report his death in a different manner: but the truth of their account is much doubted. They say that, after an excess of wine at supper, he fell into so violent a fit of epilepsy, a disorder to which he was subject, that his chamberlains, thinking him dead, stripped him of his clothes, and left him extended on a board. Whilst he was in this state, his wife Ariadne, who hated him, caused him to be buried, and ordered, under pain of death, that no one should open his tomb, whatever might be the case. He came to himself, and began to utter great cries: but, as no one went to his relief, he died miserably, having through rage lacerated his arms with his teeth.

To Zeno succeeded Anastasius, through the efforts of Ariadne, Zeno's widow. He was a native of Duras, the metropolis of New Epirus in Illyricum. His mother was a Manichean, and his uncle Clearcus, an Arian. He was called the Silencer, from the office which he held of preserving silence in the palace. Euphemius, the patriarch, opposed his election, from the persuasion that he was a heretic, and consented to crown him, only on condition, that he gave in an orthodox profession of faith, and promised not to innovate in the affairs of religion. Almost immediately after his coronation, and only forty days from the death of Zeno, he took to wife Zeno's widow Ariadne. He was at the time of his election sixty years of age.

The principal authors, who flourished under Zeno, were the following.

from some of these monks, who demanded from Sallust, then patriarch of Jerusalem, another abbot, objecting against St. Sabas, that he was not qualified to govern and, moreover, was not a priest. Sallust, to remove the latter objection, which he judged well grounded, ordained St. Sabas priest this year. As for the other excuse, he made no account of it, but exhorted the monks to live contented under their holy superior. But these turbulent spirits continued dissatisfied; till at length St. Sabas gave them leave to found a separate monastery, where he showed them every kindness, and afforded them every assistance in his power.

Cotemporary with St. Sabas was St. Theodosius, a native, also, of Cappadocia. Leaving his country, about the time of the council of Chalcedon, he repaired to Palestine, where, after living thirty years as a recluse, he founded an immense monastery near Jerusalem, in which were four infirmaries for the sick and feeble, and four churches, three for different nations, and one for monks who were in a state of penance.

Sallust of Jerusalem appointed St. Sabas superior over all the anchorets of Palestine, and St. Theodosius over all the monks who lived in monasteries.

These two great saints lived in perfect friendship with each other, and were the principal bulwarks of orthodoxy in Palestine during the reigns of Zeno and Anastasius. (*Fleury lib. xxx. cap. 34. 35.*)

A. D. 492.—1. Pope St. Felix dies on the v. of the calends of March (25th. Feb.), having governed the Church almost nine years.

This pope condemned Peter the Fuller, not only because he was an usurper and Eutychian, but because, in conformity with the Patripassians, who held that God the Father had suffered for us, he had added to the Trisagium the words, "who was crucified for us."

The Trisagium is the well known prayer, repeated by us on Good Friday during the adoration of the cross. "Sanctus Deus, Sanctus Fortis, Sanctus Immortalis: Holy God, Holy Strong one, Holy Immortal." The pope, of whom we are treating, in a letter to Zeno, says, that when Constantinople in 447 was shaken and nearly destroyed by an earthquake, and whilst the inhabitants were praying in the adjoining fields, a child, elevated into the air in the sight of the bishop and all the people, heard these words sung, as it were by a great multitude, and was ordered to teach them to the people. On his descent, he did as he had been commanded; and the people, who began to repeat them, returned to the city, and experienced no further evils. The same account of the origin of the Trisagium is given by Nicephorus: and from that time, this prayer became famous throughout all the Church. It is repeated by us in Greek, as that was the language in which the

1st. Theodotus, a priest of the Lower Syria. He composed, against the Manicheans and other heretics, a work to show that the Old and New Testament agree perfectly in their different precepts, or rather, in the different manner in which they deliver the same truth. Besides this work he wrote many others: but the comment on the epistle of St. Paul to the Romans, which occurs under his name in the *Bibliotheca Patrum*, is not the work of this author.

2nd. Malus or Males, a sophist or orator. He wrote the history of Zeno and Basiliscus: but of this work only some fragments have come down to us.

3rd. Candidius. He was cotemporary with Malus, and wrote a history, in three books, of the events which took place from the election of Leo to that of Anastasius, treating however, chiefly, on the persons who came from Isauria, of which province he was a native. He was a Christian, and a zealous defender of the council of Chalcedon. Of his history we have only an abridgment made by Phocius.

4th. Gelasius of Cyzicus. In order to confute the Eutychians, who boasted that the council of Nice was in their favour, this author published, from ancient authors, a collection of what had passed in that council. But he was not accurate in some of his statements; so that, as Tillemont remarks, he cannot be entirely relied on. He divided his work into three books, of which two were published in 1599 by Balforeus. (*Till. Hist. des Emp. vol. vi. page 525 &c.*)

A. D. 492. Character of Anastasius:—his popular acts at the commencement of his reign.—Revolt and defeat of the Isaurians.

The character of Anastasius is differently and contradictorily given by authors; some representing him as the very model of princes, and others, as full of defects and vices. But, whatever might have been his conduct in civil affairs, it is certain that he was a wicked tyrant in ecclesiastical ones, and caused innumerable evils to the Church.

The first acts of his reign were popular. In particular, he gained universal applause by abolishing the Chrysargum. This was a most odious and oppressive tax, of ancient standing, levied, every five years, on all those who exercised any species of commerce, beggars and even prostitutes not being exempt from it.

Soon after the election of Anastasius, Longinus, brother to the deceased emperor, who had been set aside on account of his stupidity and debauchery, attempted to make good his claim to the empire, by means of the numerous Isaurians who were at Constantinople. But his attempt failed; and both he and all the other Isaurians were sent back to their country. Amongst these were many, besides Longinus, who had held high offices in the preceding reign. These discontented men, seizing on a large quantity of arms, and also on a great treasure which Zeno had deposited in Isauria, raised a numerous army, for the purpose of placing Longinus on

fore said addition was made by Peter the Fuller. (*Sandini note on Felix III.*)

2. St. Gelasius is made pope on the vi. of the nones of March (2nd.).

This pope refused communion to Euphemius of Constantinople, for the reasons assigned by his predecessor.

A. D. 493. Firm and zealous conduct of pope Gelasius.

St. Gelasius was one of those popes who have most distinguished themselves by their piety, their zeal, and their learning. Having, last year, received letters from Euphemius of Constantinople, in which that prelate complained of his severity, in refusing him communion, notwithstanding his strict orthodoxy, he answered him that as, by retaining the name of Acacius in the dyptics, he communicated with one who had been excommunicated and deposed by the holy see, such conduct of the supreme pastor could not be called severe, but a sacred duty. During the present year he learnt from two ambassadors, whom Theodoric had sent to Constantinople, that the emperor made complaints similar to those of Euphemius, and pretended, that a general council alone could condemn and depose the patriarch of Constantinople. He, therefore, wrote to Faustus, one of these ambassadors, a letter of instructions, to enable him to refute the emperor's objections. These instructions were, in substance, the same reasons which he advanced the preceding year to Euphemius. In them he maintains, that an appeal having been made to the holy see,—an appeal which, in conformity with the universal custom and canons, all churches in the world were allowed to make,—and the holy see, from whose decision there was no appeal; having condemned and deposed Acacius, the question was definitively settled, and it was the strict obligation of Euphemius to abide by it. (*Till. Hist. Eccl. vol. xvi. page 368 &c.*)

Pope Gelasius, also, exerted himself, this year, against the Pelagians, who had begun to disseminate their doctrines in Dalmatia, and in the part of Italy called Picenum. To eradicate this pestilence from Dalmatia, he addressed to one of its bishops a letter of instructions, ordering him to communicate its contents to the neighbouring bishops. He summoned to his presence the bishop of Picenum, who had been chiefly instrumental in spreading this evil; and finding him ignorant, ill-bred, and obstinate in his opinion, he wrote a long letter to the bishops of that province, and reprehended them severely for their negligence in a matter of such importance.

Nor did the Manicheans escape the searching eye of this holy pope. Finding some of these heretics still in Rome, he banished them from the city, and ordered their books to be burnt in front of the Basilic of St. Mary. (*Fleury lib. xxx. cap. 29. 41.*)

the throne. But they were totally defeated by Anastasius's generals, and took refuge in the recesses of Mount Taurus, where they held out for the six succeeding years.

A. D. 493. Theodoric makes peace with Odoacer:—he enters Ravenna, and Odoacer is treacherously killed by him:—he is proclaimed king of Italy, and Anastasius acknowledges his title.

Theodoric, having commenced the blockade of Ravenna in 490, left the continuation of the siege to his generals, and himself proceeded to reduce the various strong holds, which still held out for Odoacer. He soon made himself master of all Italy, with the exception of Cesena, (anciently called *Mons Sacer*,) and Bruttium, which for the present resisted all his efforts. In the mean while, the garrison of Ravenna was not idle, but made frequent and successful sallies. Odoacer, on one of these occasions, heading his men in person, burst into the enemy's camp, and killed great numbers; but he was at length repulsed, and pursued to the very gates of the city. Theodoric, amongst other towns, reduced Rimini, and there found ships, whereby he was enabled to prevent the entrance of supplies by sea into Ravenna. The consequence of this double blockade was soon felt in the town, which was reduced to the greatest distress from want of provisions. In these circumstances, Odoacer was prevailed on to make overtures of peace; and John, bishop of Ravenna, was employed as his ambassador to effect this purpose. After long debates, Odoacer consented to give up to Theodoric Ravenna and all Italy, on condition, that he should retain the title of king, and the honours of royalty. The agreement was concluded on the 27th. of February this year, and confirmed by the oaths of both princes. On the 5th. of the following March, Theodoric entered Ravenna, preceded by the bishop and clergy, bearing the relics of saints. Odoacer was at first treated in a friendly manner, and was lodged with Theodoric in the same palace. But never was the jealousy, which so often accompanies the supreme command, more visible than on this occasion. A few days afterwards, Theodoric, having invited Odoacer to a banquet, killed him with his own hand, and immediately caused to be massacred his children, relatives, and principal officers. The Gothic army now proclaimed Theodoric king of Italy, though the ambassador, whom he had sent to Constantinople in 490, had not yet returned; and Anastasius, to whom he sent deputies to offer his excuses for the liberty he had taken, made peace with him, and acknowledged his title. Thus he became the lawful king of Italy.

A. D. 494. Famous council at Rome respecting the canon of the Scriptures, general councils, writings of the Fathers, &c.

This year, pope Gelasius assembled at Rome a council of seventy bishops, for the purpose of deciding, what books were to be considered as canonical Scripture, what councils were to be admitted, and what works on spiritual subjects were sound and orthodox. After rejecting, as fabulous and apocryphal, various books in circulation, which had pretences to be considered the revealed word of God, the council drew up a catalogue of such books, as alone were to be held canonical scripture. This was the very catalogue which was afterwards promulgated by the council of Trent, except that, in some ancient manuscripts, the second book of Machabees does not occur in it. The council then declared that, after the holy Scripture, it received the general councils of Nice, Constantinople, Ephesus, and Chalcedon; and it approved the works of St. Cyprian, St. Gregory Nazianzen, St. Basil, St. Athanasius, St. Cyril of Alexandria, St. Hilary, St. Ambrose, St. Augustine, St. Jerome, St. Prosper, and the letter of St. Leo to Flavian. Other works, such as those of Rufinus and Origen, and the history of Eusebius of Cæsarea, it allowed to be read, but with caution, on account of certain passages in them which were not entirely orthodox.

This council declared, that the Roman Church was preferred to all others, not in consequence of any human or ecclesiastical disposition, but of the words of Christ to St. Peter: "Thou art Peter &c." It gave the second rank to the church of Alexandria, and the third to that of Antioch, making no account of the recent pretensions of the church of Constantinople. (*Natalis Alexander, Sandini, Fleury &c.*)

A. D. 495. St. Epiphanius, bishop of Pavia:—his embassy to Gondebald king of the Burgundians.

The bishop of Pavia was at this time Epiphanius, a man renowned for his wisdom and sanctity. He was employed in many charitable embassies; but the most celebrated of them was that which he undertook to Gondebald, king of the Burgundians. During the confusion, caused by the contest between Odoacer and Theodoric in 590, the Burgundians made an irruption into Italy, and carried off a great number of captives. To redeem these unhappy persons, St. Epiphanius, at the request of Theodoric, made a journey into Burgundy, last year, and so well negotiated the affair with Gondebald, that he obtained the release without ransom of such as belonged to that monarch. As for those who had been distributed amongst the soldiers, he purchased their liberty, partly by the money given him by Theodoric, and partly by a large sum, which was afforded by a noble Gallican lady called Syagria. With this glorious and numerous band he returned in triumph to Italy. (*See Butler Jan. 21st.*)

A. D. 494. Theodoric becomes master of Brutium and Sicily, as also of Rhætia, Noricum and Dalmatia.—Cassiodorus.—Administration of Theodoric.

Theodoric, being now king of Italy, was obeyed as such by all its provinces, except the southern part called Brutium (Calabria). But Cassiodorus, who had retired to that quarter, prevailed on its inhabitants to follow the general example; and he persuaded Sicily to do the same. Rhætia, Noricum and Dalmatia, likewise, ranged themselves under his standard.

Cassiodorus, so celebrated in the history of Theodoric, was born of a noble family at Scyllæum, (Squillace,) near the famous rock and promontory of Scylla, in Brutium. He was a most accomplished scholar, and, though young, had held under Odoacer an important office, which he discharged with the utmost prudence and integrity. On the death of Odoacer, he retired to his paternal estate at Scyllæum; but, on rendering the important service to Theodoric, which we have mentioned, he was made by him governor of Lucania and Brutium. He afterwards became the secretary and principal counsellor of Theodoric, and had a main share in the great and virtuous actions of that monarch.

Theodoric obtained the name of Great, not so much for his feats of arms, as for the beauty and wisdom of his administration. He began by settling a firm peace with his neighbours. He then turned all his attention to make his subjects happy; and he completely succeeded, for Italy in his reign enjoyed more peace and prosperity, than it had experienced for many centuries. He made no change in the form of government, except by some useful additions; and he adopted the Roman laws, not only for the Romans, but also for the Goths.

A. D. 495. Victory gained over the Isaurians by the generals of Anastasius.

The war with the Isaurians, which began on the accession of Anastasius to the throne, had now lasted several years,—the rebels having hitherto baffled every effort to subdue them. One of their principal captains was Conon, bishop of Apamea in Syria, an Isaurian, who, having joined them at the commencement of the rebellion, had exchanged his mitre for a sword and shield. After many indecisive actions, the Roman general Diogenes made himself master of Claudopolis, a town situated in a plain between two branches of Mount Taurus. The Isaurians, descending from their mountains, laid siege to this place, and were on the point of taking it, when John, surnamed Bossus or Humpbacked, crossing Mount Taurus, fell on them unexpectedly, and entirely defeated them. Conon, after fighting gallantly, received a wound of which he died soon afterwards. But the Isaurians, though now driven from the plains, still defended the mountains, and received provisions from the port of Antioch in Cilicia, of which they had possession. (*Tillem.*)

A. D. 496.—1. Anastasius causes Euphemius, patriarch of Constantinople, to be deposed, and banishes him.—Macedonius is appointed patriarch.

The conduct of Euphemius at the coronation of Anastasius was never forgiven by that monarch, who moreover disliked him for his steady adherence to the council of Chalcedon. This year, the emperor fancied that he had found a plausible pretext for depriving him of his see. Euphemius, having imprudently revealed to a person, whom he considered his confidant, a plan which Anastasius had proposed to him for finishing the war with the Isaurians, the emperor pretended to suspect him of favouring those rebels; and, having assembled a council of bishops, he brought this accusation before them. These obsequious prelates, without giving the patriarch a hearing, excommunicated and deposed him; and Anastasius banished him to Paphlagonia. In his place was elected Macedonius, a virtuous priest and a strict Catholic, who, according to Tillemont, subscribed the Henoticon, though Baronius denies it. (*Till. Hist. Eccl. vol. xvi. page 661.*)

Natalis Alexander proves, that Euphemius and Macedonius were neither schismatics or heretics, though the pope refused them his communion. This refusal was a kind of minor excommunication, very common in ancient times, expressive, indeed, of displeasure, but very different from the excommunication which was accompanied with anathema, and which had been pronounced against Acacius.—Euphemius died in 515 at Ancyra.

2. Pope Gelasius dies on the xi. of the calends of December, (21st. Nov.) after governing the Church four years, eight months, and twenty days.

This holy pope addressed to the Church several important decretals, published several works, and wrote a great number of letters. He is also supposed to have been the author of an ancient sacramentary of the Roman Church. (*Fleury &c.*)

3. St. Anastasius II. is made pope on the iv. of the calends of December (28th. Nov.).

4. Clovis king of the Franks is converted, and receives baptism.

Clovis I., king of the Franks and a pagan, had taken to wife Clotildes, niece of Gondebald, king of Burgundy. Though educated amongst Arians, she was a most pious Catholic; and, by her amiable and virtuous conduct, as also by her discourses, she insensibly inclined her husband to the Christian religion. At length, being in danger of losing a great battle with the Allemanni, he vowed, that in case he were victorious, he would embrace the religion of his consort. From the moment of his vow, the battle took a quite different turn, and he routed the enemy. On his return to Paris, he assembled his chieftains, and mentioned to them his intention. Having obtained their willing assent, he was baptized at Rheims, on Christmas-day, by St. Remigius, bishop of that city. The king's

A. D. 496. Clovis king of the Franks.—State of Gaul at this period.—The Burgundians.

The last time we mentioned the Franks was in 467, when they had extended their conquests from the Rhine to the Seine, and were in possession of Paris. Their king at that time was Childeric, famous for his exploits in war and for the admirable manner in which he governed his people. Childeric, dying in 481, was succeeded by his son Clovis, then in the fifteenth year of his age.

Clovis was one of the most famous kings who ever ruled in France. Gifted with the most splendid talents both for peace and war, and in the highest degree ambitious, he had scarcely attained his twentieth year of age, when he extended his conquests on every side. Syagrius, son of the celebrated Gillus, had long supported at Soissons a feeble remnant of the Roman power. Him Clovis defeated and put to death in 486, and thus drove the Romans for ever out of Gaul. The fruits of this victory were the possession of Soissons, Rheims, Provence, Sens, Troyes, Châlons, Auxerre, and their territories. Clovis soon afterwards demanded and obtained from Gondebald, king of the Burgundians, Clotildes, niece of that monarch and a pious Catholic; and, partly through her persuasion, partly in consequence of a victory over the Allemanni, which he owed to a vow made to Clotildes's God, he embraced Christianity and was baptized this year at Rheims,—as we have related more at large on the ecclesiastical side of this history. He was at this time the only Catholic king in the world, from which circumstance the kings of France are supposed to have derived their glorious title of the Eldests Sons of the Church.

Gaul, which had long been one of the finest portions of the Roman empire, was at this time wholly occupied by various barbarous nations, of which the principal were the Franks, the Visi-Goths, and the Burgundians. The dominions of the former we have already mentioned,—those of the Visi-Goths were the greater part of the South of France, from the Loire to the Pyrenees, anciently called Aquitain,—and those of the Burgundians, that fine and fertile country, which from them took the name of Burgundy, together with Franche Comté.

The Burgundians are said by some ancient authors to have been of Roman origin,—being, say they, the scattered remains of various garrisons which were placed in Germany,—and to have received their name from the word *Burgts*, which in German signifies garrisons. Other authors make their origin entirely German. After their settlement in Gaul in 413, they were sometimes the friends and allies of the Romans and sometimes their enemies. Aetius, as we have observed elsewhere, removed them from their position on the Rhine to that part of Helvetia which was afterwards called Savoy: but they recovered their ancient territory, though when and how, history does not mention. The custom of

example was followed by his sister Albofleda, and three thousand of his army; and, from this time forward, he made every effort for the entire conversion of his nation.

Clovis was at this time the only Catholic monarch in the world: for, the emperor Anastasius favoured the Eutychians, and Thrasimond king of the Vandals in Africa, Theodoric king of the Ostro-Goths in Italy, Alaric king of the Visi-Goths in Gaul and Spain, and Gondebald king of the Burgundians were Arians. (*Le Beau.*)

A. D. 498.—1. Pope St. Anastasius dies on the xvi. of the calends of December (16th. Nov.), after a pontificate of one year, eleven months and nineteen days.

2. St. Symmachus is canonically elected pope on the x. of the calends of December. (22nd. Nov.)—A schism in the Roman Church.

Pope Anastasius, last year, sent to the emperor Anastasius two legates, viz. Germanus bishop of Capua, and Cresconius bishop of Tuder (Todi), and charged them with a long letter to the emperor, to induce him to erase from the dyptics the name of Acacius. With these legates went the patrician Festus, as deputy in civil affairs from the city of Rome. Anastasius received these deputies kindly: but his only object in so doing was to incline them to favour Zeno's Henoticon, and to use them as instruments to prevail on the pope to receive it. The two bishops resisted all his efforts: but Festus was won over by him, and promised to forward his views.

On the return of Festus to Rome, pope Anastasius died; and the majority of the Roman clergy elected to succeed him Symmachus, a native of Sardinia, but a deacon of the Roman Church. Festus, knowing that Symmachus would reject the Henoticon, put himself at the head of a numerous and strong party, and, on the very day of the consecration of Symmachus in the basilic of Constantine, caused Laurence, the archdeacon of Rome, to be consecrated pope in the basilic of St. Mary. A terrible schism now ensued; and the city was disturbed by tumults and even bloodshed. At length, both parties agreed to refer the decision of the affair to king Theodoric; and, accordingly, they sent deputies to Ravenna, where he then resided. This monarch, though an Arian, gave a wise and equitable sentence: for he decided, that he of the two who should have been elected first, or should have obtained the plurality of the suffrages, ought to be considered the legitimate pontiff. As Symmachus was proved to have been in this case, the contest for the present ceased, and he took peaceful possession of the pontifical throne. (*Baron. An. 498.*)

deciding lawsuits by duels took its rise amongst this people, whose king Gondebald sanctioned it by an express law in 501, and it was from them soon propagated amongst the Franks.

The Burgundians received the Christian religion from Catholic priests, and for a considerable time professed the true faith; but, afterwards, from their contact with the Visi-Goths, they became Arians.

A. D. 498. The emperor Anastasius puts an end to the Isaurian war.—Sedition at Constantinople.

Last year, John the Scythian, one of Anastasius's principal generals, made himself master of a city of Isauria in which Longinus, brother of Zeno, and Athenodorus, another chief author of the war, had taken refuge, and took these rebels prisoners. He cut off the heads of these unfortunate men and sent them to Constantinople, where they were paraded through the streets, and then fixed on pikes in one of the suburbs. The head of Athenodorus was afterwards sent to Tarsus in Cilicia, where, fixed on the end of a pole, it was suffered to dry and moulder.

During this war or after the victory, various towns of Isauria were entirely ruined. Its inhabitants were transported from that country to Thrace, and deprived of the five thousand pounds weight of gold, which had been, annually, allowed them.

But the rebellion did not come to a final close till the present year, when John Bossus, aided by count Priscus, took Cæsarea of Cilicia, the last strong hold of the rebels, and made prisoners Indus, and Longinus of Selinus, who had been conspicuous characters in the rebellion. Anastasius, to whom these prisoners were sent, caused them, loaded with chains, to be exposed to the insults of the populace in the streets and circus. Indus was beheaded: but Longinus was sent to Nice, where the insurrection had commenced, and there put to death with tortures.

The joy of Anastasius for his success was soon damped by an insurrection of the people. Being one day in the circus, he was called on by the people to liberate certain prisoners who, in one of those tumults so common at Constantinople, had insulted him. Instead of granting their request, he grew angry, and ordered his guards to punish those who were loudest in the demand. The execution of this order caused a furious tumult, in which the people threw stones at the emperor: and one man in particular aimed a stone at him, which would infallibly have killed him, had he not avoided the blow by flight. The guards immediately cut this man in pieces: but the infuriated mob set fire to the Hypodrome, which consumed all its circuit as far as the imperial throne. One of the galleries of the city and the square of Constantine were also reduced to ashes. This sedition was accompanied with much bloodshed, and did not cease till various persons were arrested and punished. (*Tillem.*)

A. D. 499. A council is held at Rome by pope Symmachus to prevent intrigues in the election of popes.

Pope Symmachus, in the March of this year, summoned a council of the bishops of Italy, and presided over it in the basilic of St. Peter. Having explained to the assembly, that his object in calling it was to prevent in future the intrigues of the clergy and the tumults of the people in the election of popes, and the bishops having by loud and repeated acclamations coincided with this intention of the pontiff, the archdeacon Fulgentius read up a decree which was in substance as follows. 1st. Should any priest, deacon, or clergyman, during the life of the pope and without his knowledge, give his subscription, promise his vote by ticket or oath, or deliberate on the subject in any particular assembly, let him be excommunicated and deposed. 2nd. Should the pope die suddenly without having been able to provide for the election of a successor, that person shall be considered lawful pope, who shall have the votes of all the clergy or of the greater part of them.

These resolutions were agreed to by the assembly, and subscribed by the pope and seventy four other bishops, as also by sixty seven priests; and, what is very remarkable, at the head of the latter was the antipope Laurence himself, whom the pope out of compassion appointed bishop of Nucera.

With regard to the second clause of the forementioned decree, Baronius remarks, that the meaning is not that the Roman pontiffs ever nominated their successors, but only that the clergy commonly asked their opinion on their death bed, as to the person who was best qualified to succeed them.

But this council did not put an end to the schism. A part of the clergy and some senators, particularly Festus and Albinus, recalled Laurence, and again threw all things into confusion. In order to carry their point, they accused Symmachus to Theodoric of several grievous crimes, and prevailed on him to send to Rome, as visitor, Peter bishop of Altinum to take cognizance of the affair. But this bishop openly joined the schismatics, and was the occasion of fresh disorders. (*Baron. An. 499 & 500.*)

A. D. 500. Theodoric goes himself to Rome.

The legitimate party of the Romans, shocked in the highest degree that, contrary to the canons and perpetual custom, a visitor should be sent thither in the life time of the supreme pastor, made their complaints to Theodoric, and demanded that the affair should be decided in a legitimate council. The king, believing that no council would be free except he were present in the city, went to Rome, and was there received by all ranks with the greatest joy and honours. (*Baron. ut supra.*)

POPES AND PATRIARCHS OF THE FOURTH AND FIFTH CENTURIES.

The Popes are from Sandini,—the Patriarchs from Graveson.

POPES.

A. D.	A. D.	A. D.	A. D.
St. Marcellus, 304.	St. Damasus I. 367.	St. Leo the Great, 440.	
St. Eusebius, 309.	St. Siricius, 385.	St. Hilary, 461.	
St. Melchiades, 311.	St. Anastasius I. 398.	St. Simplicius, 467.	
St. Sylvester, 314.	St. Innocent I. 403.	St. Felix III. 483.	
St. Mark, 336.	St. Zozymus, 417.	St. Gelasius, 492.	
St. Julius I. 336.	St. Boniface, 418.	St. Anastasius II. 496.	
Liberius, 352.	St. Celestine I. 423.	St. Symmachus, 498.	
St. Felix II. 355.	St. Sixtus III. 432.		

PATRIARCHS OF JERUSALEM.

A. D.	A. D.	A. D.	A. D.
Hermion, 300.	John, 386.	Martyrius, 478.	
Macarius, 311.	Praygius, 416.	Salust, 486.	
Maximus, 335.	Juvenal, 424.	St. Elias, 494.	
St. Cyril, 350.	Anastasius, 458.		

PATRIARCHS OF ALEXANDRIA.

A. D.	A. D.	A. D.	A. D.
St. Peter I. 300.	Timothy, 380.	Timothy Ailurus, 457.	
Achillas, 312.	Theophilus, 385.	Timo. Solofaciolus, 460.	
Alexander, 313.	St. Cyril, 412.	John Talaia, 482.	
St. Athanasius, 326.	Dioscorus, 444.	Peter Moggus, 490.	
Peter II. 373.	St. Proterius, 451.	Athanasius II. 497.	

PATRIARCHS OF ANTIOCH.

A. D.	A. D.	A. D.	A. D.
Tyrannius, 302.	St. Meletius, 360.	Maximus, 449.	
Vitalis, 313.	Euzoius, 362.	Basilius, 456.	
St. Philogonius, 318.	St. Paulinus III. 362.	Martyrius, 458.	
Paulinus I. 321.	(Antioch at this time	Peter the Fuller, 471.	
St. Eustathius, 325.	had three bishops.)	Julian, 471.	
Paulinus II. 328.	Flavian, 381.	John, 471.	
Eulalius, 328.	Evagrius, 389.	Stephen the Elder, 478.	
Euphronius, 328.	Porphyrius, 404.	Steph. the Younger, 481.	
Placillus, 330.	Alexander, 413.	Calendion, 482.	
Stephen, 342.	Theodorus, 420.	Peter the Fuller, 485.	
Leontius, 349.	John, 429.	Palladius, 488.	
Eudoxius, 358.	Domnus, 442.	Flavian, 498.	

PATRIARCHS OF CONSTANTINOPLE.

From the reign of Constantine the Great when Byzantium first assumed the name of Constantinople, and when its bishops, from being mere suffragans of Heraclea in Thrace, began to have the name of Patriarchs.

	A. D.		A. D.		A. D.
Metrophanes,	317.	Nectarius,	381.	Flavian,	447.
Alexander,	327.	St. J. Chrysostom,	398.	Anatolius,	449.
Paul,	340.	Arsacius,	404.	Gennadius,	458.
Eusebius,	340.	Atticus,	406.	Acacius,	471.
Macedonius I.	342.	Sisinnius,	425.	Fravita,	488.
Eudoxius,	360.	Nestorius,	427.	Euphemius,	489.
Evagrius,	370.	Maximianus,	431.	Macedonius II.	498.
St. Gregory Naz.	378.	Proclus,	434.		

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END OF THE SECOND VOLUME.



